The Larger Catechism

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THE

LARGER CATECHISM

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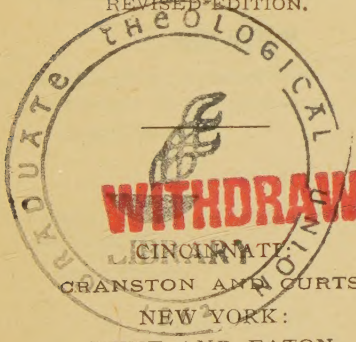

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INTRODUCTION.

A CATECHISM should have three prominent characteristics. In the *first* place, we have a right to expect that it shall contain a faithful representation of the doctrinal consciousness and experimental truths held by the denomination in whose name it is published.

Secondly, a Catechism should contain the doctrines held by the Church, not partially or loosely joined together, but arranged in a clear and concise manner, embracing, as an organic whole, all that is essential to the Christian faith. The various doctrines of the Bible have a most intimate and inseparable connection, one with another, and this inter-dependence ought to be made plain to the catechumen by deducing each chapter from the one preceding, and applying the same principle to the consecutive questions. What doctrines may be omitted in a Catechism is a matter in no wise optional. A proper Catechism will convey the unmistakable impression of being complete, of containing all that is essential to the Christian faith,

so as to form the living germ, the foundation and test of all subsequent Biblical instruction.

Thirdly, a Catechism has for its primary object, as its name implies, the religious instruction of the young that are intrusted to the care of the Church, and should, therefore, be one of the chief means of training them for an active part in the life of the Church. The lessons of the Catechism should be easy enough to be committed to memory, and impressive enough to be retained through life. To accomplish this, in connection with the two other requirements, is a most difficult problem to be solved. The great catechist, Dr. Martin Luther, seems to have felt this, and added, on this account, to his smaller Catechism a larger one. We have adopted the same plan for the same purpose.

Our "Larger Catechism" is meant to be not only a text-book for older pupils, who are able to commit all the Scripture proofs, but it is designed to aid those who instruct in the "Smaller Catechism," in explaining the latter according to the capacity of the pupils. We would, therefore, most earnestly entreat pastors and Sunday School teachers not to be satisfied with lessons mechanically committed to memory, but to illustrate, enlarge upon the answers and accompanying Scripture proofs, to show the connection between a question and its preceding one, in the manner suggested by the explanatory remarks of the "Larger Catechism."

A Catechism having the above-named characteristics, giving our youth a clear conception of all the doctrines essential to the Christian faith, set forth in their organic union, and according to the sense in which they are held and professed by the Methodist Episcopal Church, has long been desired by our German ministry and membership; the more so as in our German sister Churches a thorough instruction in the doctrines *as taught by them* is so carefully and universally insisted upon, that their grown-up members still look upon the Catechism of their youth as their doctrinal guide, and one which may appropriately be used in their family worship. The attempt to satisfy such a want in the German societies of our Church received an official sanction from our last General Conference. May the undersigned, notwithstanding the great imperfection of his labor, have succeeded in contributing something toward the production of a Catechism that shall give to our Methodist youth what they need in our day!

It is self-evident that a Methodist Catechism, to answer its purpose, must differ in form and matter—especially with regard to the relative position of the sacraments—from the Catechisms of our German sister Churches as widely as the Methodist Church itself differs from these older Churches, in origin, life, and economy. Nevertheless, the various denominations of Protestantism hold most of their doctrines in common, and the

writer of this Catechism has made it his aim to follow as closely as practicable the venerable standard Catechisms of the Reformation and their modern reproductions. Among the latter "the Christian Catechism of Dr. Philip Schaff" takes the first rank. To this work, so well adapted to the present wants of our older sister Churches, we are indebted more than to any other source in our attempt, in a similar manner, to supply the present wants of our own Church. In a number of instances, where nothing could be served by alteration, we have not hesitated to adopt the author's own language.

May the blessing of Him who has earnestly enjoined upon his servants the care of his lambs, graciously rest upon this effort to promote the Christian nurture of our rising generation!

WILLIAM NAST

CINCINNATI, July 15, 1869.

LARGER CATECHISM.

INTRODUCTORY LESSONS.

1. What should be your chief concern in this life?

To save my soul.

MATT. XVI, 26. What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

2. In what does the salvation of your soul consist?

In the remission of my sins through Jesus Christ, and being born again, to the end that I might be in union with God in time and in eternity.

3. Where are you taught the way of salvation?

In the Bible.

2 TIM. III, 15. From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

[The earnest desire for salvation or reunion with God, and the being made acquainted with the way

to attain it, we call *religion*. This word is of Latin origin, and means a *binding back*, namely, to God. It implies three things: *first*, an original union of man with God; *second*, a subsequent separation *from* God by sin; and *third*, a reunion or reconciliation *with* God. It is proper here to remark that there can be but one true system of religion, namely, the divine revelation contained in the sacred writings of the Old and New Testaments, because all other systems of religion, properly called false, are unable to restore the lost union with God, though each of them has this for its aim. It should also be observed that the Jewish religion before Christ, though true in distinction from the false systems referred to, was yet imperfect, inasmuch as divine revelation found its completion only in the manifestation of God in the flesh, and the subsequent work of redemption.]

4. By whom was the Bible written?

By holy men of God moved by the Holy Ghost. 2 Peter i, 21.

[As regards the writings of the Old Testament, Christ testifies to their inspiration by quoting them as the Word of God; and the inspiration of the New Testament rests upon the promise of Christ to his disciples that he would send them the Holy Spirit, who should lead them into all truth, which promise he also fulfilled after his resurrection.]

5. How, then, have you to regard the Bible?

Not as a human book, but as the holy revealed Word of God, which contains the only infallible and sufficient rule of our faith and practice.

1 Thess. II, 13. When ye received the Word of God which ye heard of us, ye received it not as the word of men but as the Word of God.

2. Tim. III, 16, 17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

[God, in his gracious providence, has seen fit to raise up divers holy men, who, either as personal recipients of divine revelation, or as eye and ear witnesses of divine manifestations, have written down the things of which they have had an inward or outward evidence. These writings, preserved by the same divine providence through many centuries, have come down to us as authentic records of actual divine revelation. Taken together they constitute what is called the *Bible* or the *Scriptures*, and on account of the divine character of their contents, the *Holy* Scriptures, or the Word of *God*. A book which claims to present us with a true account of divine acts, and the will of God as revealed in those acts, the *contents* of which are therefore holy, must also have a holy and divine *origin*. It can only proceed from holy men taught by God; in other words, the Scriptures were given to us by *inspiration*. Whatever is inspired is not derived from human reflection, nor discovered by human ingenuity. While the more advanced pupil should not be left without a fuller proof of the divine origin of the Bible, it ought to be impressed upon his mind that the arguments on this point are not mathematical ones, compelling us to believe the divine inspiration of the Scriptures as we are compelled to believe that

twice two is four. While the external evidences, such as are based upon miracles and prophecy, become in the fullest sense satisfactory to him who, according to John vii, 17, will do the will of God, yet the strongest evidences are internal, being furnished by the effects which the Gospel always produces upon those who believe, and which necessarily presuppose a divine origin. Children themselves may experience this divine power in their hearts, and the testimony of thousands who have experienced it in life and death, should be held up to them. Let the teacher tell a child to read the Bible with prayer, and it will impress itself upon the heart as the truth of God; let children be exhorted to do what their conscience tells them, and they will find the dictates of their conscience approved by God's Holy Word. The attention should be further directed to that wonderful harmony existing between the different sacred writers, which can only be accounted for by their having written under the influence of one and the same Holy Spirit. The various books of the Bible were written by some forty different authors, in various parts of the world, and at different times within the space of 1,600 years, (the five books of Moses being written 1,500 years before Christ, and the book of Revelation 100 years after Christ.) These sacred authors were taken from positions in life as various as that of fisherman, shepherd, lawgiver, or king. Yet, notwithstanding these great differences in the time and place of composition, or the great variety in style and matter, the Bible teaches, from beginning to end, the same doctrinal truths, the same moral precepts, and the same way of salvation. This beautiful harmony is in itself a sufficient evidence of a divine origin. An additional argument, by no means beyond the com-

prehension of children, is that while all the products of human ingenuity are constantly being surpassed by later improvements, no one knows to this day more of divine things than the prophets and apostles. Indeed, the greatest thinkers of every successive age have been astonished to find their thoughts already contained in the Bible. So Goethe writes: "The greater the advances of civilization, century by century, the more evident will it become to the truly wise, that the Bible must be regarded as the foundation of wisdom and the universal teacher of mankind."]

6. Who enables us to understand the Bible aright

The same Holy Spirit by whom it was inspired.

John xvi, 13. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth.

1 Cor. ii, 14. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

7. How is the Bible divided?

Into the Old Testament and the New Testament.

8. What does the word Testament mean?

A covenant of God with man.

[The original meaning of the word *testament* is a "last will," properly attested by witnesses, and going into effect upon the death of the maker, (Heb. ix, 16, 17;) but it is used in the Holy Script-

ures also to denote a covenant made between two persons, (Gen. xv, 18; Luke i, 72; Gal. iii, 15.) God's gracious will concerning us is at the same time a covenant with the promise of certain results upon the fulfillment of certain conditions.]

9. How many books does the Old Testament contain?

Thirty-nine.

10. How are they divided?

Into historical, didactical, and prophetical books.

11. Which are the historical books?

The five books of Moses, (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy,) the Book of Joshua, the Book of Judges, the Book of Ruth, the First and Second Books of Samuel, the First and Second Books of Kings, the First and Second Books of Chronicles, the Book of Ezra, the Book of Nehemiah, and the Book of Esther.

12. Which are the didactical books?

The Book of Job, the Book of Psalms, the Book of Proverbs, Ecclesiastes or the Preacher, and the Song of Solomon.

13. Which are the prophetical books?

Isaiah, Jeremiah, Lamentations, Ezek-

iel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

14. How many books does the New Testament contain?

Twenty-seven.

15. How are these divided?

Into historical books, doctrinal books, and one book of prophecy.

16. Which are the historical books?

The four Gospels and the Acts of the Apostles.

17. Who are the authors of the Gospels?

Matthew, Mark, Luke, and John.

18. What does the word Gospel mean?

Glad tidings.

19. Of what do the Gospels treat?

Of the life and work, suffering and death, resurrection and ascension of our Lord and Savior Jesus Christ.

20. Who is the author of the "Acts of the Apostles?"

Luke, the Evangelist.

21. Of what does the book of the Acts treat?

Of the foundation and early extension of the Christian Church by the Apostles.

22. Which are the doctrinal books?

The Epistle of Paul to the Romans, the First and Second Epistles of Paul to the Corinthians, the Epistle of Paul to the Galatians, the Epistle of Paul to the Ephesians, the Epistle of Paul to the Philippians, the Epistle of Paul to the Colossians, the First and Second Epistles of Paul to the Thessalonians, the First and Second Epistles of Paul to Timothy, the Epistle of Paul to Titus, the Epistle of Paul to Philemon, the First and Second Epistles of Peter, the First, Second, and Third Epistles of John, the Epistle of James, the Epistle of Jude, and an Epistle to the Hebrews.

23. Of what do the doctrinal books of the New Testament treat?

Of the Christian faith and life.

24. Which is the book of prophecy?

The Revelation of St. John.

25. Of what does this book treat?

Of the conflicts and triumphs of the Christian Church till the glorious advent of Jesus Christ.

26. In what language was the Bible originally written?

The Old Testament was written in He-

brew, and the New Testament in Greek, but both are now translated into almost all the languages of the world.

27. Of whom do both Testaments testify?

Of Jesus Christ.

John v, 39. Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.

John v, 46. For had ye believed Moses, ye had believed me; for he wrote of me.

Acts x, 43. To him give all the prophets witness.

28. What is the relation between the Old and the New Testament?

The Old Testament is the preparation for the New, and the New Testament is the fulfillment of the Old.

Luke xxiv, 44. All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

Matt. v, 17. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill.

29. Where do you find the doctrines of the Bible systematically arranged?

In the Catechism.

30. How many chapters are contained in your Catechism?

Nine.

CHAPTER I.

OF THE TRIUNE GOD AND HIS ATTRIBUTES.

31. Who is God?

God is the maker of all things, and the giver of all that is good, the supreme and eternal Spirit.

[There are three words by which the Bible designates the Divine Being, namely: God is *spirit*, (John iv, 24;) God is *light*, (1 John i, 5;) and God is *love*, (1 John iv, 8.) All the perfections of the Deity are embraced in these three words. Let it be impressed upon the mind that God as *spirit* is a personal, that is, self-conscious Being. As such he reveals himself in the words: "I am the Lord thy God."]

32. How do we know the existence of God?

First of all from his infallible Word,[1] but also from the works of creation,[2] and from our own consciences.[3]

[1] HEB. i, 1, 2. God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.

[2] PSALM XIX, 1. The heavens declare the glory of God, and the firmament showeth his handiwork.

ROM. i, 20. For the invisible things of him from the creation of the world are clearly seen, being

understood by things that are made, even his eternal power and Godhead: so that they are without excuse.

[3] ROM. II, 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another.

[It is impossible for man to apprehend God without having received a revelation from him. God himself must tell man that he is, and what he is. There must be a divine approach to man, such as is expressed in the words already quoted: "I am the Lord thy God."]

33. Is there more than one God?

No; there is but one, the only true and living God.

DEUT. VI, 4. Hear, O Israel, the Lord our God is one Lord.

ISAIAH XLV, 5. I am the Lord, and there is none else, there is no God beside me.

1 COR. VIII, 4. There is none other God but one.

34. What is embraced within this divine unity?

A threefold personality, that of the Father, the Son, and the Holy Ghost.

MATT. XXVIII, 19. Go ye therefore, and teach all nations, baptizing them in name of the Father, and of the Son, and of the Holy Ghost.

JOHN xv, 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

[The doctrine of the Trinity does not rest solely on these passages, but is involved in every passage of Scripture in which Christ or the Holy Ghost are called God. The divinity of Christ and the Holy Ghost is not incompatible with the doctrine that there is but one God, for we can not adore the Father, Son, or Holy Ghost without adoring the *whole* Godhead, personally conscious of His own triune nature. In the Old Testament we read nothing of a triune God, for the Word had not yet become flesh, and the Holy Ghost had not yet been poured out. And yet there were dim indications of the mystery of the Trinity even in the Old Testament; as, for example, in the account of the creation, (Gen. i, 1–3,) where a distinction is made between the creating Word and the Spirit of God brooding over the waters; also in the threefold benediction upon Israel, (Numbers vi, 24–26; *cf.* Apostle's benediction, 2 Cor. xiii, 14;) and in the thrice-repeated invocation of the Seraphim, (Isaiah vi, 3.)]

35. Can we comprehend the mystery of the Trinity?

No.

[The very being of God is unfathomable. But the belief in the *existence* of God rests upon the most incontrovertible grounds, and equally positive must be the belief in the revealed fact of the threefold personality of the one Godhead. It is true that the Bible does not use the word *person* to distinguish Father, Son, and Holy Ghost, but as yet a word

better adapted to express the peculiar relations existing in the divine unity, has not been found. A finite spirit can not consist of more than one person, but the fullness of the infinite Spirit, as he has revealed himself unto us, can not be conceived of by the human mind as being comprehended within one personality, though in distinguishing Father, Son, and Holy Ghost as persons we are not to consider them as isolated from each other; for, as above explained, each person of the Trinity is conscious of identity with the whole divine being, be it as the infinite, invisible source of being, (the Father,) or as God revealing himself, (the Son,) or as coming into personal relations with man, (the Holy Ghost)].

36. What are the attributes of God as an infinite being?

God is eternal, omnipresent, omniscient, and almighty.

37. Why is God said to be eternal?

Because he was from the beginning, is now, and ever shall be.

PSALM XC, 2. Before the mountains were brought forth, or even thou hadst formed the earth, and the world, even from everlasting to everlasting, thou art God.

REV. I, 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

38. What is meant by the omnipresence of God?

God is unconfined by space.

1 Kings viii, 27. Behold, the heaven and heaven of heavens can not contain thee.

[We often speak of God as having been near to us at certain times, and in certain places, as if on other occasions he were far from us. We speak thus because we are not always equally conscious of his presence, and our thoughts are often far away from him. The cause lies in *us*, not in *God*. He is ever the same, and is present to all, to the wicked as well as to the righteous; to the wicked the presence of God is a source of fear and distress, but to the righteous it is the highest source of consolation. Thus, to speak after the manner of men, God is nearer to some people than to others, but it is because they are nearer to him.]

39. Why is God called omniscient?

Because he knows all things, past, present, and future; even our inmost thoughts.

Heb. iv, 13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Acts xv, 18. Known unto God are all his works, from the beginning of the world.

Psalm cxxxix, 4. For there is not a word in my tongue, but, O Lord, thou knowest it altogether.

[The omniscience of God is inseparably connected with his omnipresence, for an omnipresent spirit can not but take cognizance of all things. Our knowledge is very limited, for, (1) many things transpire of which we know nothing, because we are not present; (2) many things which we have known are

forgotten, because our mind can not retain them; and (3) many things are yet unknown to us because they lie in the future, into which our mind can not penetrate. But for the divine omnipresence there can be neither past as requiring recollection, nor future as implying something not yet known, but God knows all things simultaneously. Man, on the bank of a stream, sees only that which, at a given moment, passes before him; but God dwells at such a height that he sees the whole stream at one glance. It is thus that he *fore*sees the free acts of men before they come to pass, but to suppose that they occur *because* he has foreseen them, is at variance with the voice of conscience, which convicts us of personal responsibility by the sense of guilt which we feel upon doing that which is wrong.]

40. Why is God called omnipotent or almighty?

Because he can do whatsoever he will.

PSALM XXXIII, 9. For he spake, and it was done; he commanded, and it stood fast.

PSALM CXXXV, 6. Whatsoever the Lord pleased, that did he in heaven, and in earth, and in the seas, and all deep places.

MARK X, 27. For with God all things are possible.

[It is self-evident that God can not do that which is evil, for it is contrary to his will. The most wonderful proof of divine omnipotence is the fact that, however man may oppose God, the purposes and results of evil must always, in the end, serve the *divine* purpose, while, notwithstanding the good to which evil is turned, the guilt of evil still rests upon him who willed and performed it. (Witness the examples of Judas Iscariot and Joseph's brethren.)]

41. What other perfections are ascribed to God in the Bible?

Unchangeableness, holiness, wisdom, justice, truth (faithfulness,) grace, mercy, and forbearance, (long-suffering.)

42. Why is God said to be unchangeable?

Because he remains ever the same.

Exodus iii, 14. And God said unto Moses, I am that I am (Jehovah.)

James i, 17. With whom is no variableness, neither shadow of turning.

[Outside of God all is subject to change, to increase or decrease, approaching perfection or gradually losing it. If there were any possibility of further advancement or of deprivation in God he could not be the perfect Supreme Being. When we read in the Bible that God "repented," this does not imply a change in the nature of God, but in that of the subject calling for a use of this expression. In general it should be observed that the immutability of God is not to be understood as if he, the living God, were motionless and inactive, but it consists solely in this, that God's actions are never inconsistent with his holy being and will.]

43. What is meant by God's holiness?

He is altogether pure and can not be tempted by that which is evil.

Psalm cxlv, 17. The Lord is righteous in all his ways and holy in all his works.

HAB. I, 13. Thou art of purer eyes than to behold evil, and canst not look on iniquity.

REV. XV, 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.

44. Why is God called all-wise?

Because he orders and directs all things for the best.

ISAIAH XXVIII, 29. The Lord of hosts which is wonderful in counsel and excellent in working.

ROM. XI, 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

45. What is meant by God's justice?

He rewards the righteous and punishes the wicked.

JOB XXXIV, 11. For the work of a man he shall render unto him, and cause every man to find according to his ways.

PSALM LXXIX, 14. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

ROM. II, 6. Who will render unto every man according to his deeds.

46. Why is God called faithful or true?

He can not lie; his word and promise are sure.

NUM. XXXIII, 19. God is not a man that he should lie, neither the son of man that he should repent.

Heb. vi, 18. By two immutable things in which it was impossible for God to lie.

Titus i, 2. God that can not lie.

[The *truthfulness* of God applies more particularly to the promises of his Word, while his *faithfulness* refers to his constant and unchangeable love, in which he never grows weary, though we, his subjects, may be unfaithful. Let the teacher illustrate by reference to God's care of Israel in the Old Testament, to his protection of the Christian Church from its foundation to the present day, and to his dealings with every individual believer.]

47. Why is God called gracious?

Because he pardons the sins of the guilty and bestows benefits upon the unworthy.

Rom. iii, 24. Being justified freely by his grace.

48. Why is God called merciful?

Because he pities his creatures in their misery.

Jer. xxxi, 20. My bowels are troubled for him; I will surely have mercy on him.

49. Why is God called forbearing or long-suffering?

Because he waits for the repentance of the sinner, and defers the punishment of the guilty.

2 Peter iii, 9. But is long-suffering to us-ward,

not willing that any should perish, but that all should come to repentance.

50. What is the ground of God's faithfulness, grace, mercy, and long-suffering, as also of his holiness and justice?

His love.

1 JOHN IV, 8. He that loveth not, knoweth not God; for God is love.

[The love of God is not enumerated as a special divine attribute, because it is the foundation of all the moral attributes of God. It is not inconsistent with his justice, because in the very exercise of justice he reveals a righteous and holy love. The love of God has different appellations according to difference in manifestation. As embracing all his creatures, including irrational animals, it is called *beneficence;* as granting us unmerited benefits, and especially the forgiveness of our sins, *grace;* as showing pity upon his suffering creatures, *mercy;* in reference to the sinner meriting punishment, *forbearance* or *long-suffering;* and finally, as concerning the final salvation of his saints on earth, it is called *faithfulness.*]

51. Wherein has God given us the strongest and clearest proof of his love?

In the gift of his Son for our redemption.

1 JOHN IV, 9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him.

CHAPTER II.

OF THE CREATION, PRESERVATION, AND DIVINE GOVERNMENT OF THE WORLD.

52. Who created the world?

The triune God.

[The work of the creation is chiefly ascribed to the Father, as the work of redemption to the Son, and that of sanctification to the Holy Spirit. Nevertheless, the Holy Trinity conjointly is to be conceived as taking part in every divine operation. With reference to the creation the Bible expressly teaches us that God the Father created the world through his Son. (John i, 3; Col. i, 16; Heb. i, 3.)]

53. What does the world as created by God embrace?

The heavens and the earth, and all that in them is, things visible and invisible, men and angels.

54. Out of what did God create the world?

Out of nothing.

HEB. XI, 3. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen, were not made of things that do appear.

[To *create* is to bring forth something out of nothing, which only almighty power can effect. But in

order to make it the more plain that in the creation of the world God made use of no existing materials, it is said, "God *created* the world *out of nothing*." That which did not exist previously could only be called into existence by the power of the divine will, or the expression of that will, the Word of God.]

55. When was the world created?

In the beginning of time.

GEN. 1, 1. In the beginning God created the heaven and the earth.

[The world was *created* with the beginning of *time*, in distinction from the Son, who was *begotten* of the Father from *eternity*.]

56. Did God create the whole world at once?

No, but by degrees, and within certain intervals of time, called in the Bible, days.

EXODUS XX, 2. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day.

[In that the creation of the world was effected by gradual development, instead of being brought forth by one simultaneous act, we see the wisdom and goodness of God; his wisdom, inasmuch as the work of each preceding day was the preparation for that of the succeeding one; and his goodness, inasmuch as each order of creatures when called into existence, thus found what was necessary for its support. First of all came light, the source of all life and joy; next the dividing of the waters, that the dry land might appear; then the dry land, to bring forth nourishment for the animal world.

That it would have been as easy for God to have created the world as it passed from his hands, by one act of his Word, as by six successive ones, is self-evident. The accuracy of the Mosaic account of creation has been verified in the most striking manner by Astronomy and the comparatively new science of Geology. The former confirms the existence of light before the creation of the heavenly luminaries, and the most recent observations in Geology harmonize perfectly with the order in which, according to Gen. i, the various forms of organic life were created. While, on the one hand, there are no sufficient reasons to assume that millions of years were essential for the formation of the earth, yet, on the other, it has been granted by orthodox expositors that the "days" mentioned in the Mosaic account of creation do not necessarily mean days of twenty-four hours' duration; for the word "day" is not unfrequently used in the Bible to denote a longer period of time; as, for instance, in Gen. ii, 4, where the six days are designated as one; also in Psalm xc, 4; 2 Peter iii, 8, and in other passages. It is moreover, not easy to see how the word could apply in a literal sense to the first three days of the creation and to the seventh day. The terms "evening" and "morning" may indicate that a certain darkness, accompanying the disappearing of one epoch, preceded the brightness of the succeeding one.]

57. What is said of the work of creation as it came from the hand of the Creator?

It was very good.

Gen. i, 31. And God saw every thing that he had made, and, behold, it was very good.

58. Does the world continue to exist by its own power?

No, as it was created by the will of God, so it is upheld by him.

ACTS XVII, 28. For in him we live, and move, and have our being.

[Care should be taken to show that the relation of God to the world is not that of an architect to a building which, upon its completion, passes out of his hands. Did God not continue to care for the world, and constantly uphold it by his power, it would fall into ruins at once. The Bible is very explicit in referring all the phenomena of nature to God, (Psalm civ, 28–30; Psalm cxlvii, 8, 16–18.) It teaches us that the lilies are clothed and the birds fed by him, that the Seasons depend upon him, etc. The preservation of the world may be therefore called a continuance of creative power, but with this distinction, that instead of springing, as originally, from nothing, it is developed from existing germs and forces.]

59. How does God uphold the world?

In the first place by providing his creatures with all that they need for the preservation of their lives.

GEN. VIII, 22. While the earth remaineth, seedtime and harvest, and cold and heat, and Summer and Winter, and day and night, shall not cease.

PSALM CXLV, 15, 16. The eyes of all wait upon thee, and thou givest them their meat in due season.

Thou openest thine hand and satisfiest the desire of every living thing.

[The providence of God finds its most general expression in the established laws of nature, in accordance with which all his created forces must act, and which can not be disobeyed without his permission. Let it be understood, that it is in the fulfillment of these laws that God provides for all his creatures. To animals he has given instinct by which they are led to act in accordance with these laws and thus find their sustenance. Illustrations of the Divine providence as exhibited in the workings of this animal instinct are exceedingly numerous. The artfully spun web of the spider, by both structure and position, is wonderfully contrived for the capture of its prey; the cell of the bee could not possibly be constructed in a more economical and capacious form; the migration of birds at the proper season, and in the right direction; the Winter sleep of torpid animals; the wonders of insect life, and the habits of animals all about us may be further adduced to show God's care for animal life. But to man he has provided a different way. Not blindly by instinct, as the beasts of the field, is he to find the maintenance of his life, but it is made dependent upon the use of those superior powers with which God has endowed him. As all creatures are made subject to the laws of nature, so God has given man a mind capable of discovering, understanding, and applying those laws, and it is thus by acting in accordance with them that he finds the subsistence and comfort of his being. It is only by prayer and industry, as expressed in the maxim, *ora et labora*, that we can hope to be benefited by the rich providence of God. This is the universal condition under which man-

kind is placed. (Gen. iii, 19; 2 Thess. iii, 10; Matt. vi, 11.)]

60. Is the preservation of the world is God constrained by the laws of nature?

No; God, being the maker of these laws, can suspend them at his pleasure, and perform signs and wonders to serve his purposes.

Psalm lxxvii, 14. Thou art the God that doest wonders: thou hast declared thy strength among the people.

Dan. vi, 26, 27. For he is the living God and steadfast forever, . . . and he worketh signs and wonders in heaven and in earth.

61. How else does God preserve the world which he has created?

He so rules the world, that all things, even that which is evil, must work together for good to them that love him and bring honor and glory to his name.

Eph. i, 11. Who worketh all things after the counsel of his own will.

Job xxxvii, 12. And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

Gen. l, 30. As for you, ye thought evil against me, but God meant it unto good. [The words of Joseph

to his brethren who had sold him into slavery, in Egypt, where God had raised him up to be a mighty man, and the savior of his brethren. Similar examples are: Pharaoh and the Israelites, Satan and Job, the treason of Judas and the death of our Savior.]

ROM. VIII, 28. And we know that all things work together for good to them that love God.

62. Is there, then, any such thing as chance?

No, nothing can occur in the world without the knowledge and permission of God.

LAM. III, 37. Who is he that saith, and it cometh to pass, when the Lord commandeth it not?

MATT. X, 29, 30. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are numbered.

[The doctrine of God's providence does not for a moment admit of any possible *chance* as entering into the events of our lives. God's wise plans for the well-being of his creatures would otherwise be seriously endangered by so-called accidents. (Examples: the lightning which struck Luther's friend at his side; the child John Wesley in the burning house of his father, etc.) But while, on the one hand, it is impossible to reconcile mere chance with the belief in Divine providence, it is by no means to be understood, on the other hand, that the events of our lives are so irrevocably appointed from eternity that God himself is not able to bring about a change, or that there is no room left for the free

agency of man. The Bible in its teachings leaves nothing to chance, but places every thing under the government of God; yet in such a manner that the freedom of the human will is by no means neutralized. Especial stress should be laid upon the evidence that God not only controls the general destiny of mankind as a whole, but watches over and protects us in the most minute circumstances of our lives. Human short-sightedness may distinguish between events as more or less important, but for God who sees through the book of our lives from beginning to end, there is no such distinction. The most important matters spring frequently from apparently most insignificant causes. Had, for instance, the merchants who carried Joseph into captivity in Egypt, come only a little later, Joseph in all probability would have been brought back to his father by Reuben, and all would have been different with the family.]

63. What application should you make of the fact that God is the creator, preserver, and ruler of the world?

This, that I, myself, owe my life and all that I enjoy to the special providence of a gracious, all-wise, and almighty God.

[A lively faith in the first article of the Apostle's Creed, as Dr. Luther has beautifully shown in his Catechism, consists in a personal appropriation to ourselves of what God has done for the whole world. It should be the object of the teacher to awaken in the minds of those committed to his care, similar personal reflections. For instance, God is *my* creator, because I should not have been brought into existence had it not been the particular will of God

that just such a person as I should live. To his goodness I further owe the power I have of seeing, hearing, understanding, and speaking; for had not he bestowed upon me these gifts, I might like many others be deprived of them. For these and all other benefits I ought devoutly to thank God, obey and serve him, remembering that each moment of my life is preserved by his power; that I could not draw a breath, raise an arm, or speak a single word, should he for a moment withdraw his arm.]

CHAPTER III.

OF ANGELS AND OF MAN, THEIR ORIGINAL STATE AND THEIR FALL.

64. Which of the beings created by God are highest in rank?

Angels and man.

65. What are angels?

Pure spirits, created with moral freedom.

[The angels, literally "messengers," are the first creatures of God in point of time, for we read that they were witnesses of the creation of the world and rejoiced therein, (Job xxxviii, 7.) They are likened to the wind, flaming fire, lightning, (Psalm civ, 4,) and appear to the human eye as clothed in ethereal bodies, (Matt. xxviii, 3.) Their number is great, (Gen. xxxii, 1, 2; Dan. vii, 10; Psalm lxviii, 17; Luke ii, 13; Matt. xxvi, 53.) That they vary in

rank among themselves is indicated in several passages of Scripture, (*Cherubim* and *Seraphim*, Gen. iii, 24; Isaiah vi, 2–6. *Archangels*, 1 Thess. iv, 16; Jude, 9. *Thrones* and *dominions, principalities* and *powers*, Col. i, 16.) Some of the most exalted angels are mentioned by name, as *Michael*, (Dan. x, 13; Jude, 9,) and *Gabriel*, (Luke i, 19–36.)]

66. For what purpose did God create the angels?

To dwell in his holy presence, execute his commands, and minister unto men.

Matt. xviii, 10. For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Psalm ciii, 20. Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his Word.

Heb. i, 14. Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation?

[As God in the government of this world makes use of human instrumentality in carrying out his plans, so, in times past, he has chosen angels to be his messengers, (Luke i, 11–26; ii, 9; Matt. i, 18; Acts x,) either for the protection of those that fear God (Psalm xxxiv, 7; xci, 12) or to execute judgment upon his enemies, (2 Kings xix, 35; Acts xii, 23.) As they took an active part under the old dispensation of the law and during the introduction of the new covenant, so shall they be sent forth again at the coming of Christ and the final judgment of the world, (Matt. xiii, 41–49; xxiv, 31; xxv, 31; 2 Thess. i, 7.)]

67. Did all the angels remain holy?

No, some fell from their first estate.

2 PETER II, 4. God spared not the angels that sinned, but cast them down to hell, and delivered them into chains and darkness, to be reserved unto judgment.

68. Who is the chief of fallen angels?

He is called in Hebrew, *Satan*, that is, adversary; and in Greek, *devil*, that is, accuser.

MATT. XXV, 41. Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.

69. Has Satan any power over man?

He rules in the hearts of all evil-doers, and seeks the ruin of the children of God.

EPH. II, 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

1 PETER V, 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

70. What is man?

A rational, immortal spirit, clothed in a material body.

GEN. II, 7. And the Lord God formed man of the dust of the ground and breathed into his nostrils

the breath of life, [that is, spirit,] and man became a living soul, [that is, not merely an animal soul, animating the body, but a human soul, endowed with spiritual life.]

Eccl. xii, 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

Matt. x, 28. Fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

[According to the Bible man's nature is threefold, consisting of *body*, *soul*, and *spirit*. Commonly, however, we make but a twofold division of man's nature, calling that which is spiritual within us simply *soul*, and that which is corporeal, *body*. The *body* of man, as the tabernacle of the soul, or that which the soul inhabits, and through which it acts, is wonderfully made, (Psalm cxxxix, 14,) being far more glorious than the body of any irrational animal. Marks of this superiority are the hand, the eye, and the power of speech. The *soul*, in its widest sense, is that which animates the body, (in which sense the beast also has a soul.) In it lies the power of natural life, (1 Cor. xv, 45.) Through the body it receives impressions from the outward world and reacts upon it. By the faculty of receiving spiritual and divine impressions, it stands related to the invisible and spiritual world, and thus becomes the link that joins the *body* to *spirit*, that is, the breath of life originally given to man by God. When the soul, or that immortal, spiritual power within us, is directed only toward

the things of this world, to that which appeals to the senses and is temporal, it is in that state, which, according to Scripture, constitutes the *natural* man. But when this same spiritual power aims at that which is heavenly, divine, and eternal, by having received divine life, it is *spirit*, ("spirit born of Spirit," John iii, 6,) and he whose soul is in this condition is called, by Scripture, *spiritual*, (1 Cor. ii, 14.) The activity of the soul is divided into three classes of faculties: (1) the *intellectual*, embracing conception, perception, reflection or reason, imagination, and memory; (2) the *emotional*, or the sensibilities, to which belongs also the moral sense, or conscience; and (3) the *volitional*, or the power of willing and determining.]

71. Why is man the most exalted of all creatures on earth?

Because God made him in his own image.

GEN. I, 27. So God created man in his own image, in the image of God created he him.

GEN. I, 26. And God said, let us make man in our image, after our likeness.

[The transformation of man from the mere dust of the earth into an image of God may be illustrated in a faint degree by a reference to the analogous work of the sculptor. Just as the latter takes the lifeless block of marble, void of all expression, and imprints upon it a living idea, so God breathed into the lifeless form of man his own Spirit, to give through man a living expression of himself.]

72. What constituted this image of God?

An unclouded perception of the truth,

and a perfect harmony with the will of God, by virtue of which man became lord over all the earth and was free from pain and death.

73. What is the original state of man called?

The state of innocence.

[The purity in which man was created, and which he possessed during his state of innocence, did not exclude the possibility of sin. As he had the capacity of becoming perfect in knowledge, which implied the duty of continual growth in knowledge, so he had also an innate tendency to perfect holiness, which, however, was to be obtained by virtue of his own free moral agency, not by an order of development similar to that of the natural bent of animals and the growth of plants.

74. What were the names of our first parents?

Adam and Eve.

75. Did God create any other human beings?

No, they are the original parents of all mankind.

Acts xvii, 26. And hath made of one blood all nations of men, for to dwell on all the face of the earth.

76. Where did our first parents dwell during their state of innocence?

In Paradise, or the Garden of Eden.

Gen. ii, 8. And the Lord God planted a garden

eastward in Eden; and there he put the man whom he had formed.

77. How did God test the obedience of our first parents?

By forbidding them to eat of the tree of the knowledge of good and evil, which was planted in the garden of Eden beside the tree of life.

GEN. II, 16, 17. And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

78. Why was the tree called a tree of the knowledge of good and evil?

Because by obedience man should know how *good* it is to obey God, and by disobedience, how *evil* it is to disobey him.

79. Did our first parents remain steadfast under this test of their obedience?

Alas, no; they ate of the forbidden fruit.

80. How did they fall into disobedience?

Satan, in the form of a serpent, deceived Eve, so that she ate of the fruit, and gave to her husband, and he ate.

GEN. III, 13. And the Lord God said unto the woman, What is this that thou hast done? and the

woman said, The serpent beguiled me, and I did eat.

(Compare 2 Cor. xi, 3, and Rev. xii, 9.)

Gen. iii, 6. She took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

1 Tim. ii, 14. And Adam was not deceived, but the woman being deceived, was in the transgression.

81. By what means did Satan succeed in deceiving Eve?

By leading her to doubt God's word.

Gen. iii, 4, 5. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

82. What were the consequences of the fall?

Expulsion from Paradise, and death.

83. What is meant by death as the wages of sin?

The loss of both spiritual and natural life.

[The words, "in the day that thou eatest thereof thou shalt surely die," (Gen. ii, 17.) are not to be understood as containing merely a threat of physical death, that is, a separation of the soul from the body, for our first parents lived many hundred years after they were driven out from Paradise; but they were uttered with a more particular reference to the separation of the soul from God, as the source of

life. The result of this separation is all evil, terminating for this world in physical death, for the next in the eternal separation from God. Our first parents severed their spiritual connection with God and began to die physically the moment they transgressed the commandment of God.]

84. Did the effects of the fall cease with our first parents?

No, sin and death have been transmitted to all the descendants of Adam.

ROM. v, 12. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

85. Why are all the descendants of Adam sinners?

Because they all inherit a fallen nature.

GEN. v, 3. And Adam begat a son in his own likeness, after his image.

PSALM LI, 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.

JOB XIV, 4. Who can bring a clean thing out of an unclean? not one.

JOHN III, 6. That which is born of the flesh is flesh.

86. What is this inherited depravity of our nature called?

Original sin.

87. In what does it consist?

In a natural inclination to all that is evil and a like incapacity for all that is good.

ROM. VII, 18, 19. For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do.

[Although man is born in sin, and the inclination to evil predominates in his nature, yet he is by no means on that account compelled to sin. Notwithstanding his fallen condition, there is still so much of the Divine image left in his nature that his conscience compels him "to consent to the law that it is good," and that by virtue of what he retains of moral freedom, he may accept of the saving grace of God offered to him.]

88. Is any one lost because he has inherited a fallen nature?

No; *it is possible for all men to be saved through Jesus Christ.*

ROM. V, 18. Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

[We have a right to presume that God would never have permitted the propagation of the human race if the descendants of Adam could not have escaped eternal misery in consequence of having inherited a corrupt nature. On the contrary, God has in mercy permitted mankind to multiply and replenish the earth, that they might inherit salvation through Jesus Christ.]

89. What springs from original sin?

Actual sin.

[When by virtue of our self-determination we yield to the sinful tendencies of our nature, the inherited sinfulness becomes actual sin.]

90. What is sin?

Sin is the transgression of the law of God.

1 John iii, 14.

CHAPTER IV.

OF THE DIVINE LAW.

91. Where do you find the law of God?

In the ten commandments which God gave to the people of Israel on Mount Sinai.

(Exodus xx, 1–18; Compare Deut. v, 1–22.)

92. Had the divine law not been written before in the heart of man?

Yes, but sin had almost blotted out the remembrance of the law, and the voice of conscience had become feeble.

93. How are the ten commandments divided?

Into two tables.

Exodus xxxi, 18. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

94. Of what does the first table treat?

Of the duties we owe to God.

95. Of what does the second table treat?

Of the duties we owe to our fellow-men.

96. What are we to mark in each of the commandments?

That which it *enjoins*, and that which it *forbids*.

97. By what words are the ten commandments introduced?

"I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage."

[Literally these words read: "I, Jehovah, am thy God," etc., the meaning of Jehovah being, "I am that I am," that is, the unchangeable and faithful One. In their reverence, the later Jews never pronounced the name Jehovah, but used instead of it the word "Adonai," (Lord;) and for this reason it is usually thus translated.]

98. Why does God thus speak to man?

To remind us of his holy majesty and great mercy, and to induce us with grateful hearts to keep his commandments.

[The divine claims rest upon what God has done for us. Before giving the people of Israel the law, God reminds them of their deliverance from the cruel bondage in Egypt, for which they owe him grateful service. For the Christian, however, the

opening words of the ten commandments have a deeper signification, bringing to remembrance our deliverance from the bondage of sin and death through Christ, of which the redemption from the Egyptian bondage was but a faint type.]

99. What is the first commandment?

"Thou shalt have no other gods before me." Exodus xx, 3; Deut. v, 7.

100. What is enjoined in this commandment?

That I should fear and love God supremely, serving him alone, putting my whole trust in him.

101. What is forbidden in this commandment?

All manner of idolatry, be it gross or refined.

102. What is gross idolatry?

The superstitious worship of any thing which is not God.

GAL. IV, 8. Howbeit then, when ye knew not God, ye did service unto them which by nature [that is, in reality] are no gods.

ROM. I, 23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

103. In what does refined idolatry consist?

In loving the creature more than the

Creator, or in setting our affections on earthly treasures, pleasures, and honors.

1 JOHN II, 15. Love not the world, neither the things that are in the world, [the lust of the flesh, the lust of the eyes, and the pride of life.] If any man love the world, the love of the Father is not in him.

PHIL. III, 18, 19. The enemies of the cross of Christ: whose God is their belly.

2 TIM. III, 4. Lovers of pleasures more than lovers of God.

EPH. V, 5. For this ye know, that no whoremonger nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

MATT. X, 37. He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

[Among the refined forms of idolatry must be reckoned also the adoration of the Virgin Mary and other saints by the Roman Catholic Church. Such veneration is due to God alone.]

104. What is the second commandment?

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them. For I

the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." Exodus xx, 4–6; Deut. v, 7–10.

[The word *likeness* includes all forms of visible representations of the Deity. The words "in heaven above" have reference to the sun, moon, and stars; "in the earth beneath" to men and animals; and "in the water," to such animals as the crocodile—all of which were objects of divine worship with the Egyptians and other heathen nations.]

105. What is enjoined in this commandment?

That we are to worship God in spirit and in truth.

John iv, 24. God is a spirit; and they that worship him must worship him in spirit and in truth.

106. What is forbidden in this commandment?

Image-worship, and all such worship of God as is contrary to his Word.

Acts xvii, 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

Psalm xcvii, 7. Confounded be all they that serve graven images.

[The *first* commandment enjoins upon us the worship of the only true and living God. The *second*, the manner of his worship; namely, in spirit and *truth*, that is, according to the manner prescribed by God himself in his Word. Idolatry, which is forbidden in the first commandment, usually leads to image-worship, which is forbidden in the second. As there is a gross and refined idolatry, so there is a gross (pagan) and a refined (Roman Catholic) image-worship. The second commandment expressly prohibits the making of any image of God for the purpose of adoration. The representation of creatures for purposes of commemoration, instruction, and chaste ornament is not forbidden in the second commandment, nor elsewhere in the Holy Scriptures. But when these images are used for idolatrous or superstitious purposes, as the brazen serpent in the days of Hezekiah, this commandment is plainly violated. Of such violation the Roman Catholic Church makes herself guilty by sanctioning the practice of paying religious reverence and homage to the images of saints and the Virgin Mary, to crucifixes, relics, etc., by kissing them, and kneeling before them, and offering them incense, sacrifices, and prayer.]

107. In what manner does God enforce this commandment?

By saying: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

108. Why does God so strictly enjoin this commandment upon us?

Because the worship of images robs God of his glory and is highly degrading to man.

Isaiah xlii, 8. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.

109. What is the third commandment?

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Exodus xx, 7; Deut. v, 11.

[By the *name* of God we are to understand all the means by which God makes us acquainted with his character, the different names given to him in the Scriptures, his attributes, words, works, and ordinances. To "take God's name in vain" means primarily to call upon God to witness a vain utterance, that is, a lie. But even the earliest Jewish expositors gave the commandment a wider signification, applying it to any misuse whatever of God's name.]

110. What is enjoined in this commandment?

The deepest reverence for God, and all divine things.

111. What does God prohibit in this commandment?

Perjury; likewise all profane invocations of God or divine things; and all

thoughtless words spoken of God or addressed to him.

LEV. XIX, 12. Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God.

MATT. V, 34–37. But I say unto you, swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil.

[The name of God is further most basely profaned in all systems of magic or superstition which falsely profess to produce supernatural results by the use of mysterious invocations to the Deity for the sake of profit or loss to others, (Deut. xviii, 10–12.) The most flagrant and damnable violation of this commandment is blasphemy, (Levit. xxiv, 16.)]

112. Under what circumstances are we allowed to take an oath?

When the civil magistrate, as the minister of God, demands it in the service of truth and justice.

DEUT. VI, 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

HEB. VI, 16. For men verily swear by the greater; and an oath of confirmation is to them an end of all strife.

[In the Old Testament God ordained the oath to aid in the administration of the law; and he even condescended, as a confirmation of his promises, to swear by himself, as he could swear by none greater, (Heb. vi, 13.) The judicial oath demanded of a witness by an earthly tribunal is in reality a confession of faith in the just and omniscient God who "will not hold him guiltless that taketh his name in vain." In a community consisting only of true Christians an oath is unnecessary, for which reason the Church, within her own jurisdiction, never requires an oath of her members. But in a sinful and lying world, the judicial oath is needed to bring out truth and secure justice. Its use implies an admission on the part of the civil courts, that it is thought incredible, that any one would dare to profess faith in a holy and omniscient God and at the same time to deny this faith by calling upon him to witness a lie. How fearful is therefore the crime of the perjurer who knowingly and willfully appeals to an omniscient God! In the United States the conscientious scruples of Quakers and other Christians concerning judicial oaths are respected, a simple affirmation being accepted instead of an oath.]

113. Why does God enforce this commandment by a special threatening?

Because men are so very prone to profane God's name in many divers ways.

114. What is the fourth commandment?

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the

Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Exodus xx, 8–10; Deut. v, 12–15.

115. What does the Hebrew word Sabbath mean?

Rest.

116. Why did God bless and hallow the seventh day?

Because in the seventh day he rested from all his work which he had made.

Exodus xx, 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

[After having finished the work of creation, the culmination of which was the creation of man, God rested, as it were, in man as the ultimate aim and end of his creative work. This rest of God is therefore to be regarded as implying complete satisfaction with man as his final master-piece. And because God created man for himself in an especial manner, man can find his rest in God alone.]

117. For what other reason did God command the people of Israel to keep the Sabbath?

Because he had delivered them from the bondage of Egypt.

Deut. v, 15. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.

118. Why is the Sabbath observed by Christians on the first day of the week instead of the seventh?

To commemorate the resurrection of Jesus Christ and the deliverance of man from the bondage of sin and death; wherefore the Sabbath is also called "the Lord's day."

[The resurrection of Christ took place on the first day of the week, that is, on Sunday, (Matt. xxviii, 1.) On the evening of this day and on the following Sunday Jesus appeared to the assembled disciples, which we may well regard as a pledge of his spiritual presence at every gathering in his name on that day. Moreover on the fiftieth day after his resurrection, also a Sunday, he poured out his Holy Spirit and established his visible Church on earth. The first day of the week is, therefore, both the resurrection day of Christ and the birthday of the Christian Church. That it was kept as the Sabbath by the Apostolic Church is proved by two passages of Scripture. In Acts xx, 7, it is said that "upon the *first day of the week*, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." In 1 Cor. xvi, 2, Paul writes, "*Upon the first day of the week* let every one of you lay by him in store as God hath prospered

him," etc., from which apostolic injunction sprang the custom still prevalent of collecting offerings and contributions for benevolent purposes on the stated occasions of public worship. The transferring of the Sabbath from the seventh to the first day of the week does not change the Divine commandment which in its spirit requires merely that *one* day in seven should be devoted exclusively to divine worship, while the remaining days may and ought to be devoted to secular labor.]

119. For what purposes was the Sabbath instituted, and hallowed?

To give rest to man and beast; to provide for public worship; and to give man a foretaste of the eternal Sabbath in heaven.

Ezekiel xx, 12. I gave them my Sabbaths, to be a sign between me and them, they that might know that I am the Lord that sanctify them.

Mark ii, 27. And he said unto them, the Sabbath was made for man, and not man for the Sabbath.

Heb. iv, 9. There remaineth therefore a rest to the people of God.

[Periodical rest on the Sabbath must be recognized by the world as one of the conditions of profitable labor. And as labor is the source of all prosperity, those countries which keep the Sabbath in the strictest manner, such as England, Scotland, and the United States of America, are the thriftiest and happiest, possessing greater intelligence, wealth, and liberty than any other nations on earth. The main object of the Sabbath, however, is not mere rest from physical toil, but the honoring of God by

public service. It is true, we may be serving God during the week by keeping his commandments in our daily walk and conversation. This kind of service, however, is due rather to our fellow-men than to God. The *divine service* or public worship of God on the Sabbath is a duty distinct from all other duties, consisting in singing God's praise, engaging in united prayer, and listening to the Word of God. By thus uniting together, the people of God are to lay aside all worldly thoughts and cares and draw nigh to God, in order thereby to build up each other in their most holy faith, and strengthen the bonds of brotherly love. As no one can draw near to God without being blessed, and as the most acceptable service we can offer to God is to show a willingness to receive the proffered mercy and grace which sinful creatures need, a general gathering together for this purpose can not fail to bring the highest blessings upon the people. The institution, therefore, of a day exclusively devoted to the worship of God, is an act of divine love and wisdom. Had it been left to individual choice to set apart a certain day for the worship of God, a common day for divine worship would never have been established. Without the divinely instituted Sabbath, our life would be a toilsome journey through a dreary desert without a resting-place, or prospect of a better land.]

120. How is the Sabbath violated?

By the transaction of any secular business; by indolence, sensual pleasures, and the neglect of public worship; but not by works of mercy and necessity.

[Jesus performed many miracles on the Sabbath, but they were all works of mercy; as the cure of the infirm woman, (Luke xiii, 11–16;) of the man afflicted with dropsy, (Luke xiv, 2–5;) of the man with the withered hand, (Matt. xii, 10–13;) of the impotent man, (John v, 9;) and of the man who was born blind, (John ix, 14.) He also justified and commanded the rescue of animals from danger, though it be on the Sabbath, (Matt. xii, 11, 12;) likewise the leading of an ox or an ass to water, (Luke xiii, 15.) When the Sabbath day is desecrated by business or sensual pleasures, instead of a source of blessing it becomes a curse to the people. There may be on the Sabbath sinful rest as well as sinful labor. We are, as Spener says in his catechism, to cease from our earthly, human labor on the Sabbath, so that God may begin and continue in us his heavenly and divine work.]

121. Upon what grounds does the permanent obligation to keep holy one day in seven, rest?

1. Upon the original institution of the Sabbath by God himself.

2. Upon the confirmation of its original institution by the fourth of the ten commandments, which were given to man for all time. Matt. v, 17–20.

3. Upon the sanction of the Apostolic Church, which observed the day of Christ's resurrection as the Christian Sabbath.

122. What is the fifth commandment?

"Honor thy father and thy mother that thy days may be long upon the land that the Lord thy God giveth thee." Exodus xx, 12; Deut. v, 16.

123. What does God enjoin in this commandment?

Dutiful service and cheerful obedience to our parents as divinely appointed over us.

[The fifth commandment still belongs to the first table, because our parents are not regarded here as neighbors on an equality with ourselves, but as our superiors and guardians; hence they are not only to be *loved*, but also *honored* and *obeyed*. The fifth commandment stands last among the commandments of the first table, because it forms a natural transition from the first table to the second, which treats of the duties we owe to our neighbors.]

124. Must children obey their parents in all things?

In all things that are not contrary to God's commandments.

[Hence it is that the Apostle says, Eph. vi, 1, "Children, obey your parents *in the Lord*." When parents demand of their children what is contrary to God's holy will, as, for example, lying or theft, they cease to be the representatives of divine authority, and a child must then obey God rather than parent.]

125. What does God forbid in this commandment?

Any kind of disrespect to our parents, whether in deed or in word.

[Children should be taught that it is their duty to hold their parents in honor as long as they live, and that they should especially care for them when old age has come upon them with sickness, infirmity, or poverty.]

126. To whom else does the obedience required in this commandment extend?

To all who, in the providence of God, are ordained to rule over us.

Rom. xiii, 1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Col. iii, 22. Servants, obey in all things your masters according to the flesh; not with eye service, as menpleasers; but in singleness of heart, fearing God.

127. Why has God added an especial promise to the fifth commandment?

Because early obedience is the basis of all true piety and success in life.

[The promise of long life as a reward for keeping this commandment includes the idea of continued welfare, without which length of days would be undesirable. Therefore the promise is given more fully in Deut. v, 16, "that thy days may be prolonged, and it may go well with thee in the land which the Lord thy God giveth thee." The land

here mentioned has more particular reference to the earthly Canaan, but it is at the same time a type of the heavenly Canaan. Thus, in a higher sense, this promise is fulfilled also with those dying in childhood. As for those growing up to manhood and womanhood, they will trace all the success they have in life to having been trained to obedience. Whosoever has learned this lesson well can accommodate himself to all classes of people, and will be universally beloved. He will know also how to submit to the manifold trials of life, will have peace within, and God's blessing will rest upon all that he undertakes.]

128. What is the sixth commandment?

"Thou shalt not kill." Exodus xx, 13; Deut. v, 17.

129. What does God enjoin in this commandment?

That we should seek to avert from our neighbor all bodily harm.

130. What does God forbid in this commandment?

The willful destruction of human life, be it murder or suicide.

[We may become guilty of gradual self-murder by intemperance in eating or drinking, and by other habits which undermine the health.]

131. What else is forbidden in this commandment?

Hatred, anger, and envy in thought word, or deed.

1 JOHN III, 15. Whosoever hateth his brother is a murderer.

MATT. V, 22. Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

132. Who alone has the right to punish crime with death?

The magistrate who, as the minister of God, is to punish evil-doers.

GEN. IX, 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

133. What is the seventh commandment?

"Thou shalt not commit adultery." Exodus xx, 14; Deut. v, 18.

134. What does God enjoin in this commandment?

Fidelity of husband and wife to their marriage covenant.

135. What does God forbid in this commandment?

All unchastity in thought, gesture, word, or deed, whether in the single or in the married state.

136. By what means are men led to the violation of the seventh commandment?

By immoral books and pictures, inde-

corous dress, bad company, idleness, and intemperance.

137. Why is the violation of this commandment so heinous a sin?

Because by unchastity both body and soul, which ought to be the temple of the Holy Ghost, are defiled and ruined.

1 Cor. III, 17. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

138. What are the best safeguards against the transgression of the seventh commandment?

Prayer and avoidance of temptation.

Gen. XXXIX, 12. Joseph fled, and got him out.

2 Tim. II, 22. Flee also youthful lusts.

139. What is the eighth commandment?

"Thou shalt not steal." Exodus xx, 15; Deut. v, 19.

140. What does God enjoin in this commandment?

That we are to earn our daily bread honestly, by industry and fidelity to our calling, being content with our portion and using it in accordance with the will of God.

Eph. IV, 28. Let him that stole steal no more: but rather let him labor, working with his hands the

ning which is good, that he may have to give to him that needeth.

1 Tim. vi, 6–9. Godliness with contentment is great gain.

Heb. xiii, 16. But to do good and to communicate, forget not: for with such sacrifices God is well pleased.

141. What does God forbid in this commandment?

All unlawful appropriation of another man's property.

[The eighth commandment is not only violated by theft and robbery, but by all manner of deceit and fraud, as: usury, (Exodus xxii, 25;) the use of false weights and measures, (Levit. xix, 35, 36;) over-reaching in trade, (1 Thess. iv, 6;) contracting of debts thoughtlessly, (Psalm xxxvii, 21;) concealment of stolen goods, or that which is found, embezzlement of intrusted goods, acceptance of bribes; evading taxes, or making false returns of same; withholding all or a part of wages earned; leading a beggar's life; gambling, betting, etc.]

142. What leads to the violation of this commandment?

Idleness, extravagance, avarice, covetousness, and envy.

143. What is the ninth commandment?

"Thou shalt not bear false witness against thy neighbor." Exodus xx, 16 Deut. v, 20.

144. What does God enjoin in this commandment?

That we should ever speak the truth

145. What does God forbid in this commandment?

All manner of lying and calumny, slanderous gossip, and uncharitable judgment concerning our neighbor.

146. May we, then, ever utter an untruth?

No; all that we say must be unequivocally true.

[It should be observed that there can be no sanction of so-called *white lies*, a telling of untruths by pretended necessity or in jest, for we ought to yield to no force to commit sin, and with sin we are not allowed to *jest*.]

147. Why is it so heinous a sin to lie?

Because God is the truth and the devil is the father of lies.

148. What is the tenth commandment?

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's." Exodus xx, 17, Deut. v, 21.

149. What is the relation of the tenth commandment to the other commandments?

It traces the sins against our neighbor

back to the evil desires of the heart, as the source of all evil words and deeds.

PROV. IV, 23. Keep thy heart with all diligence; for out of it are the issues of life.

MATT. XV, 19, 20. For out of the heart proceed evil thoughts, [tenth commandment,] murders, [sixth commandment,] adulteries, fornications, [seventh commandment,] thefts, [eighth commandment,] false witness, blasphemies, [ninth commandment.]

JAMES I, 14, 15. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

150. What does the tenth commandment teach us?

It teaches us that even the desire to transgress any of God's commandments pollutes us and makes us guilty in the eyes of God, though we may not have committed an actual transgression.

Matt. v, 28.

151. What is the sum and substance of all the commandments?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments

hang all the law and the prophets." Matt. xxii, 37–40.

152. What lesson is hereby taught us?

That the ten commandments have reference not merely to the *outward* observance of our duties to God and man, but to the *state of the heart.*

153. What is meant by loving our neighbor as ourselves?

That we should do unto others even as we would have them do unto us.

Matt. vii, 12. Therefore all things whatsoever ye would that men should do to you do ye even so to them.

154. Who is our neighbor?

Every fellow-man with whom we come into contact, as Christ teaches us in the parable of the merciful Samaritan.

Luke x, 29–37.

155. Of what does the law of God convince us?

That no man is justified before God by the works of the law.

Rom. iii, 20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

156. Into what two classes may all sins be divided?

Into sins of *commission*, or sins of *omission*.

157. When are we guilty of sins of commission?

Whenever we do that which God has forbidden.

158. When are we guilty of sins of omission?

Whenever we fail to do what God has commanded.

James iv, 17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

159. What have we merited by our sins?

Divine wrath and punishment.

Gal. iii, 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

160. How does God punish sin?

By temporal as well as by eternal penalties.

161. How is sin punished temporally?

By the torments of conscience, bodily disease, all kinds of misery, and finally physical death.

Isaiah xlviii, 22. There is no peace, saith the Lord, unto the wicked.

Rom. ii, 8, 9. But unto them that are contentious,

and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.

ROM. VI, 23. For the wages of sin is death.

162. What is the eternal punishment of sin?

Damnation, that is, an utter separation of the sinner from God; and everlasting torment in hell.

MATT. XXV, 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

MARK IX, 43, 44. It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched: where their worm dieth not and the fire is not quenched.

163. Is there no way to be saved from sin and its terrible consequences?

Thanks be unto God, there is a way of salvation provided for undone sinners.

164. By whom has this salvation been wrought out?

By our Lord and Savior Jesus Christ.

CHAPTER V.

OF OUR LORD AND SAVIOR JESUS CHRIST.

165. Was there no salvation provided for man before Christ came into the world?

Yes, it was provided for before the foundation of the world.

1 PETER I, 20. Who, [namely, Christ,] verily was fore-ordained before the foundation of the world.

166. When was the promise of salvation first given?

Immediately after the fall of our first parents.

GEN. III, 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

167. To whom was the promise of salvation renewed?

To the patriarchs, Abraham, Isaac, and Jacob; to Moses and to the prophets of the Old Testament.

[The more advanced pupils should here be led to search for the many prophecies concerning Christ, in the Old Testament, and also all those institutions, events, and personages which are typical of his person and work.]

168. Who was the last Prophet of the Old Testament?

John the Baptist.

169. What was the office of John the Baptist?

To prepare the way of the Lord and to point to the Lamb of God which taketh away the sin of the world, (John i, 23-29; Matt. xi, 10–14.)

170. When did God carry out his plan of redemption?

About four thousand years after the fall, when the fullness of time was come.

GAL. IV, 4. But when the fullness of the time was come, God sent forth his Son.

171. By whom was this salvation wrought out?

By Jesus Christ.

172. What does the name Jesus (in Hebrew, Joshua) mean?

Savior.

MATT. I, 21. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

173. What does the word Christ (in Hebrew, Messiah) mean?

The anointed.

[*Christ* or the *Anointed One* is the official title of the Savior, because he was the Prophet, High-Priest,

and King promised by God; those who held these offices in the Old Testament as types of Christ were anointed with oil.]

174. What is your profession concerning this wonderful person?

That he is the only begotten Son of God, very God, as one with the Father from eternity, and also very man, as born of the Virgin Mary.

John i, 14. And the Word [which was from the beginning with God, and was God] became flesh, [that is, took upon himself the nature of man,] and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Heb. ii, 14. Forasmuch then as the children [that is, mankind in general] are partakers of flesh and blood, he also himself likewise took part of the same.

Phil. ii, 6, 7. Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

1 Tim. iii, 15. God was manifest in the flesh.

175. Whereby do you know that Jesus Christ is truly God?

By the divine names,[1] attributes,[2] works,[3] and honor[4] ascribed to him in the Holy Scriptures.

[1] JOHN I, 1. In the beginning was the Word, and the Word was with God, and the Word was God.

HEB. I, 3. Who [Christ] being the brightness of his glory, and the express image of his person.

COL. I, 15. Who is the image of the invisible God, the first-born of every creature.

COL. II, 9. For in him dwelleth all the fullness of the Godhead bodily.

1 JOHN V, 20. This is the true God and eternal life.

ROM. IX, 5. Christ who is over all, God blessed forever.

JOHN X, 30. I and my Father are one.

JOHN XX, 28. And Thomas answered and said unto him, my Lord and my God.

TITUS II, 13. Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

[2] *Eternal:* JOHN I, 1. In the beginning was the Word.

JOHN VIII, 58. Before Abraham was, I am.

JOHN XVII, 5. O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

REV. I, 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Almighty: MATT. XXVIII, 18. All power is given unto me in heaven and in earth.

Omnipresent: MATT. XVIII, 20. For where two or three are gathered together in my name, there am I in the midst of them.

Omniscient: JOHN XXI, 17. Lord, thou knowest all things.

Unchangeable: HEB. XIII, 8. Jesus Christ the same yesterday, and to-day, and forever.

[3] JOHN I, 3. All things were made by him [the Word]; and without him was not any thing made that was made.

COL. I, 16. For by him were all things created, that are in heaven, and that are in the earth, visible and invisible.

JOHN V, 21. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

[4] JOHN V, 23. That all men should honor the Son, even as they honor the Father.

PHIL. II, 10, 11. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

176. Wherein did Christ show himself to be truly man?

In that he increased in wisdom and in stature, was tempted, knew hunger, thirst, and weariness, felt joy and sorrow, and suffered and died.

177. Though truly man, wherein does Christ differ from all other men?

In that he alone, of all men, was without sin.

Heb. iv, 15. Who was in all points tempted like as we are, *yet without sin.*

John viii, 46. Which of you convinceth me of sin?

2 Cor. v, 21. For he hath made him to be sin for us, who knew no sin.

1 Peter ii, 22. Who did no sin, neither was guile found in his mouth.

Heb. vii, 26. For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

178. If, then, Christ is both truly God and truly man, what follows?

That he unites in *one* person *the divine and the human nature.*

179. Why was it necessary for Christ to unite in himself the divine and the human nature?

In order that he might be the mediator between God and man.

1 Tim. ii, 5, 6. For there is one God and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all.

2 Cor. v, 19. God was in Christ, reconciling the world to himself.

[Here the teacher should explain why a union of the divine and the human nature was necessary for our salvation. Had Christ been of human origin only, he would have been at as great a distance from a holy God as other men, for even if he had overcome the evil tendencies of human nature, that, at

most, would have brought salvation to him, but not to others. On the other hand, had Christ, instead of being truly man, been only a divine apparition similar to those which occur in the Old Testament, we could not have a part with him, nor could he appear in our stead. In order to be a mediator between God and man, and that we might be reconciled to God through him, it was necessary that Christ should unite in himself the two natures, and become God-Man.]

180. What do the Holy Scriptures teach us concerning the birth of Jesus Christ?

That being conceived of the Holy Ghost he was born by the Virgin Mary, of the house of David, in the city of Bethlehem.

[Attention should be called in this connection to the wonderful fulfillment of the prophecies in the Old Testament; to the condition of the world at Christ's birth; the praises of the heavenly hosts; the visit of the wise men from the East; the slaying of infants by Herod, and other events attending Christ's nativity.]

181. What does the Gospel teach us concerning the childhood and early youth of our Lord?

He grew up in Nazareth, of Galilee, in quiet retirement, as the reputed son of a carpenter, was obedient to his parents, and increased in wisdom and stature, and in favor with God and man.

Luke ii, 51, 52.

[The significant words, "Wist ye not that I must

be in that which is my Father's," spoken by Jesus in his twelfth year in the temple at Jerusalem should be explained here.]

182. When did Christ enter upon his Messianic office?

In his thirtieth year, after having been baptized of John in the river Jordan.

[Here is to be read what the Evangelists record of the baptism of Jesus, and its design and import should be fully explained. In this baptism John received an unmistakable sign from heaven that Jesus was the promised Messiah. Those who came to John to be baptized, confessed by that act their sins, and that they must repent before they could enter the kingdom of the Messiah. Jesus, though he needed no repentance, also came to be baptized, because being in the likeness of sinful flesh, he was to bear the sins of the people, and having placed himself under the law, he submitted to the final ordinance of the old dispensation, in order to fulfill all righteousness. By the witness of the Father from heaven he was solemnly declared the Messiah, and the Spirit descended upon him to show that it was he who should baptize with the Holy Ghost, (John 1, 33.)]

183. What took place immediately after Christ's baptism?

He was led into the wilderness, and tempted by Satan, but in this instance, as at all other times, he triumphantly overcame the tempter.

[In studying the history of our Lord's temptation

it is to be observed that Satan tempted Jesus with especial reference to his Messianic office, upon which he had entered by the baptism of John; but his temptation teaches us also how we are to overcome our temptations by the Word of God.]

184. How long did the public ministry of our Lord continue?

About three years.

[This estimate is founded on the parable recorded in Luke xiii, 7, in which the "three years" spoken of seem to be an allusion to the length of Christ's public ministry during which he had labored for the Jewish nation, (the unfruitful fig-tree.) It rests further upon the fact that in the Gospel according to St. John, the feast of the passover is mentioned as occurring three or four times during the period of Christ's public ministry.]

185. What is recorded of his work during these three years?

He preached the Gospel of the kingdom of God, confirmed his doctrine by his holy life and divine miracles, called twelve apostles and laid the foundation of his Church, against which the gates of hell shall not prevail.

186. What had Christ to endure on earth?

His whole life on earth, from his birth up, was one of continual suffering, arising from his lowly condition with all its attendant trials, from the hatred of his

enemies, the unbelief of the nation, and the wavering faith of his disciples.

Isaiah liii, 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not.

Matt. viii, 20. The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

Heb. xii, 3. Consider him that endured such contradiction of sinners against himself.

187. When did his suffering reach its highest degree?

At the close of his earthly life in the garden of Gethsemane; before the judgment-seat of Caiaphas and Pontius Pilate, and upon the cross on Mount Calvary.

[This answer must be more fully explained by contemplating every part in the history of Christ's passion. Crucifixion was one of the most painful as well as the most ignominious modes of capital punishment. It was not in ordinary use among the Jews, and was inflicted by the Romans only upon slaves and the worst criminals. The cross consisted of an upright beam planted in the earth, and a cross-beam, to which the bare arms were first tied, and the hands then fastened with iron nails. The feet were tied or nailed to the upright part. The victim suffered from a burning thirst, caused by the inflammation of the wounds, and deep anguish in consequence of the rushing of the blood to the head.

Death followed slowly, generally not under twelve hours.]

188. What induced Christ to suffer and die for us?

From free and unfathomable compassion he suffered and died to save us from eternal death, and to purchase for us peace with God, righteousness, and eternal life.

Isaiah liii, 4, 5. Surely he hath borne *our* griefs and carried *our* sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for *our transgressions*, he was bruised for *our iniquities:* the chastisement of *our* peace was upon him; and with his stripes we are healed.

John i, 29. Behold the Lamb of God which taketh away the sin of the world.

Gal. iii, 13. Christ hath redeemed us from the curse of the law, being made a curse for us.

1 Peter iii, 18. For Christ also hath once suffered for sins, the just for the unjust.

1 Thess. i, 10. Jesus, which delivered us from the wrath to come.

John x, 11. I am the good shepherd: the good shepherd giveth his life for the sheep.

Rom. v, 8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

1 John ii, 2. And he is the propitiation for our sins.

Eph. i, 7. In whom we have redemption through his blood, the forgiveness of sins.

MATT. XXVI, 28. For this is my blood of the New Testament, which is shed for many for the remission of sins.

189. Why could we not be saved through any other means than by the suffering and death of Jesus Christ?

Because man could never have had an adequate conception of his guilt, nor a full assurance of his pardon, without the vicarious suffering and death of the incarnate Son of God.

PSALM XLIX, 7, 8. None of them can by any means redeem his brother, nor give to God a ransom for him. For the redemption of their soul is precious, and it ceaseth forever.

2 COR. V, 19. God was in Christ, reconciling the world unto himself.

2 COR. V, 21. For he hath made him to be sin for us, who knew no sin.

190. What do we call the birth, lowly life, suffering, death and burial of Christ?

The state of his humiliation.

PHIL. II, 7, 8. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

191. Wherein does the subsequent state of his glorification consist?

In resuming the full use of that divine

majesty which he had freely laid aside, when he took upon himself the nature of man.

John xvii, 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Phil. ii, 9–11. Wherefore God hath highly exalted him, [in his human nature,] and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is the Lord to the glory of the Father.

192. What, then, does this state of glorification include?

His resurrection and ascension, his sitting at the right hand of God, and his coming again to judge the world.

193. Was it possible for Christ to remain in death?

No; his burial proved that he truly tasted death, but the Holy One of God could not see corruption.

Acts ii, 31. David seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

194. When did Christ rise from the dead?

On the third day, as he had foretold.

[There did not actually intervene three full days between the death and resurrection of Christ; but according to the Jewish custom the day of his death and that of his resurrection were both counted as full days.]

195. What is implied in Christ's resurrection from the dead?

Not only the resuscitation, but also the transfiguration of his earthly body which had hung upon the cross.

[When Christ raised up Lazarus, he merely gave back to him his previous natural life, which was then, as formerly, subject to the laws of nature, and came sooner or later again to its close. The resurrection of Christ was of an entirely different nature. The Apostle says, (Rom. vi, 9,) "Christ being raised from the dead, dieth no more: death hath no more dominion over him." Hence, although the body of our risen Lord was the same with that which he had before death, bearing upon it the prints of the nails, (John xx, 25,) yet this earthly body became a glorified or spiritual body, no longer subject to the laws which govern nature. Hence Christ could suddenly appear in the midst of his assembled disciples while the doors were shut, and as suddenly disappear again. Of the transfiguration which awaits the bodies of the children of God Luther says: "The spiritual body is not so called because it can no longer appear in the bodily form, but rather because it is a body which has received its life from the Spirit, and not only illuminates the soul, but also the whole earthly body, so that the latter becomes as transparent and free as the air." The risen Savior partook of earthly food, not be-

cause he required it for nourishment, but in order to prove to his disciples that he was no ghostly apparition without bodily substance. This partaking of food in his glorified state, therefore, was a miraculous act; as much so as when he walked upon the sea before his body was glorified.]

196. Why is the resurrection of Christ of so much importance?

1. By his resurrection from the dead he was declared the Son of God with power.

2. It is a divine declaration that his expiatory sacrifice for the sin of the world has been accepted as all-sufficient.

3. It is the sole condition of spiritual life; for had our Savior remained in the grave he could not have raised us up out of the death of sin to a life of righteousness.

4. It is the sure pledge of the resurrection of our body.

ROM. I, 3, 4. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

ROM. IV, 25. Who was delivered for our offenses and was raised again for our justification.

1 COR. XV, 17, 18, 20, 21. And if Christ be not raised your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

1 Peter i, 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

197. What took place forty days after the resurrection of Christ?

In the presence of the disciples, he visibly ascended to heaven and sat down at the right hand of God.

1 Peter iii, 22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

[The place at the right hand is always the highest place of honor. Because Christ Jesus being made in the likeness of men, humbled himself and became obedient unto death, even the death of the cross, his human nature was exalted to divine glory and power.]

198. Is Christ since his ascension no longer present with us?

On the contrary, by his return to the glory of his Father the communion of Christ with his disciples on earth has been made more intimate and general.

MATT. XXVIII, 20. And, lo, I am with you alway, even unto the end of the world.

MATT. XVIII, 20. For where two or three are gathered together in my name, there am I in the midst of them.

EPH. I, 23. The Church, which is his body, the fullness of him that filleth all in all.

199. What is the threefold office of Christ in the work of redemption?

He is our Prophet, Priest, and King.

200. How does Christ differ from those who filled these offices typically in the old dispensation?

Christ unites all these offices in one person, as the perfect Prophet, Priest, and King of redeemed humanity.

201. Why is Christ called a Prophet?

Because he is the Light of the world and the Truth, revealing to us in his person, life, and teaching, the divine will and counsel.

JOHN VIII, 12. I am the *light of the world:* he that followeth me shall not walk in darkness, but shall have the light of life.

JOHN XIV, 6. I am the way, the truth, and the life: no man cometh unto the father, but by me.

JOHN XV, 15. All things that I have heard of my Father I have made known unto you.

1 COR. I, 30. Christ Jesus, who of God is made unto us wisdom.

Col. II, 3. In whom are hid all the treasures of wisdom and knowledge.

[A prophet is a teacher sent of God to proclaim his counsel. All previous teachers, divinely appointed, could only partially testify of the truth. But Christ could say of himself: "I am the truth;" "I am the light of the world." A declaration of this kind from a merely human teacher, would be a mark of insanity or blasphemy.]

202. What belongs to Christ's prophetic office?

His doctrine, prophecies, and miracles.

[Christ's *doctrine*, in substance, was the testimony which he bore concerning himself, to wit: that he was the Messiah, the only begotten Son of God, the Savior of the world, who alone can give eternal life, and demands that all men should love and obey him. The *prophecies* of Christ relate to his suffering and resurrection, the sending of the Holy Ghost, the extension and final triumph of the Church, the destruction of Jerusalem, and his second coming to judge the world. Christ prophesied of the future not by mere *inspiration* as other prophets, but by virtue of his divine nature, being one with the Father. So also the *miracles* of Christ were more than mere proofs of a divine mission, as in the case of other divinely commissioned teachers. While the latter performed miracles by a delegated power, from the God-man they sprang so spontaneously that they are simply called his *works*, (John v, 36; x, 37, 38.) The person of Jesus Christ is in itself the greatest and most incontestable miracle in the history of the world, and it may therefore be justly said that in himself lies the greatest evidence of the miracles he performed.]

203. Why is Christ called a Priest?

Because he has reconciled us to God by his own perfect sacrifice on the cross, and intercedes continually for us at the right hand of the Father.

HEB. X, 14. For by *one offering* he hath perfected forever them that are sanctified.

1 JOHN II, 1. And if any man sin, we have an *advocate* with the Father, Jesus Christ the righteous.

[The priests of the Old Testament were typical mediators between God and the Jewish people, offering sacrifices and prayers for them. But Christ is both a perfect priest and perfect sacrifice, not for the Jews only, but for the whole world.]

204. Why is Christ called a King?

Because, sitting at the right hand of the Father, as the glorified God-man, he rules and cares for his Church by his Word and Spirit, holding in check and finally overcoming the enemies of his kingdom.

1 COR. XV, 25. For he must reign, till he hath put all his enemies under his feet.

EPH. I, 22. And hath put all things under his feet and gave him to be head over all things to the Church.

205. What, then, is the salvation which Christ has wrought out?

Salvation is a work of free grace by the

triune God for the restoration of a fallen sinful world.

206. From what may we then be saved?

From our natural blindness in spiritual things, and from the guilt, power, and pollution of sin.

207. What other word is used to denote that which Christ has done?

Redemption.

208. What is the relation between salvation and redemption?

Salvation from the guilt and power of sin is the *result* of redemption or atonement.

[*Redemption* and *atonement* are essentially the same thing. We speak of Christ as our *Redeemer* when we think of him as having given himself a ransom to deliver us from the bondage of sin and Satan; but when we contemplate our original separation from God, and consider how we have been reconciled to him by the blood of Christ blotting out our guilt, we speak of him as having made atonement for us.]

209. How can we appropriate to ourselves the redemption or atonement made by Christ?

Only by the aid of the Holy Spirit.

1 Cor. xii, 3. No man can say that Jesus is the Lord, but by the Holy Ghost.

TITUS III, 5, 6. According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior.

CHAPTER VI.

OF THE HOLY GHOST.

210. What do you believe concerning the Holy Ghost?

That he is very God, co-equal with the Father and the Son.

[See what is said under questions 34 and 35. The Holy Ghost is not only a gift of God, but he himself imparts the gift, (1 Cor. xii, 4–11;) or, to speak after the manner of men, is a personality in the Godhead, wherefore the Scriptures say of him that he *speaketh*, (Matt. x, 20;) *teacheth*, (John xvi, 13; 1 Cor. ii, 13;) *beareth witness*, (Rom. viii, 16;) *searcheth all things*, (1 Cor. ii, 10;) and may be *grieved*, (Eph. iv, 30;) and *belied*, (Acts v, 3.) Of especial importance is what our Lord says concerning blasphemy against the Holy Ghost, (Matt. xii, 31, 32.)]

211. How is the Holy Ghost distinguished in the New Testament from the Father and the Son?

As proceeding *from* the Father and Son.

JOHN XIV, 16. And I will pray the Father, and he

shall give you *another comforter*, that he may abide with you forever.

John xiv, 26. But the Comforter, which is the *Holy Ghost*, whom the *Father* will send in *my name*, he shall teach you all things.

John xv, 26. But when the *Comforter* is come, whom *I* will send unto you *from the Father*, even the Spirit of truth, which *proceedeth from the Father*, he shall testify of me.

[Before the appearance of Christ in the flesh the Holy Ghost could not be well distinguished from the Father and from the Son. Yet in the Old Testament it is said of the Holy Spirit, that he "will not always strive with man," (Gen. vi, 3,) and the Psalmist prays, "Cast me not away from thy presence; and take not *thy Holy Spirit* from me," (Psalm li, 11.) As remarked under question 52, Father, Son, and Holy Ghost must each be regarded as having part in every divine work, by virtue of their one indivisible Godhood. Hence the Spirit of God is represented as being co-operative also in the work of creation, (Gen. i, 2.) To the agency of the Spirit is chiefly ascribed, both in the Old and in the New Testament, the divine illumination of those that spoke in the name of God: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost," (2 Peter i, 21.)]

212. Why is the Holy Spirit also called the Spirit of Christ?

Because the Holy Ghost could not be communicated to man in his fullness be-

fore Christ had completed the work of redemption, and because he was to testify of Christ and glorify him.

JOHN VII, 39. For the Holy Ghost was not yet given; because that Jesus was not yet glorified.

JOHN XVI, 14. He shall glorify me: for he shall receive of mine, and shall show it unto you.

[As the Son of God has revealed the Father to the world, so the Holy Ghost reveals the Son to them that do not resist him. As we can not come to the Father save through the Son, so it is only by the power of the Holy Ghost that we can be led to the Son, and discern him as our Lord and Savior. For although Christ has completed the work of redemption for us, we can not appropriate its benefits in our own strength.]

213. What did the prophets and Christ himself promise concerning the Holy Ghost?

That He should be poured out in his fullness upon Gentiles as well as Jews.

JOEL II, 28. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh.

EZEK. XXXVI, 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

LUKE XXIV, 49. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

[The passages of Scripture under question 211 may be here adduced.]

214. When was this promise fulfilled?

On the day of Pentecost, that is, the fiftieth day after the resurrection of Christ.

[Let Acts ii, 1–40, be read and explained.]

215. Does the Holy Ghost continue to be poured out in all his fullness?

Most assuredly; though without those extraordinary signs and wonders which were necessary for the attestation of the apostles and the founding of the Christian Church.

John xiv, 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

216. By what means is the gift of the Holy Spirit obtained?

By prayer and the proper use of the means of grace.

Luke xi, 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?

217. What influence has the Holy Ghost upon those who do not ask for this gift?

He convinces them of sin and awakens in them a fear of divine judgment.

John xvi, 8. And when he is come, he will re

prove the world of sin, and of righteousness, and of judgment.

HEB. III, 7, 8. Wherefore as the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness.

218. What does the Holy Spirit work in the hearts of those who do not resist him?

He works in them true repentance and a living faith; gives to believers the witness of adoption; guides them into all truth; helps them in prayer; comforts them in every time of need; fills the heart with unutterable joy, and that peace which passeth understanding; cleanses from all filthiness of the flesh and spirit; and seals them unto the day of redemption.

[All these gracious operations of the Holy Ghost are more fully explained with Scripture proofs in chapter viii.]

219. What other works are ascribed to the Holy Spirit?

He calls from time to time certain men to preach the Word of God, and makes their preaching effectual for the conversion of sinners and the edification of believers.

Acts xx, 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

1 Thess. i, 5. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

220. Where does the Holy Ghost chiefly work?

In the Christian Church.

CHAPTER VII.

OF THE CHURCH AND HER BENEFITS.

221. What do you understand by the Christian Church?

The communion of all believers under Christ their head.

[The word *church* is derived from the Greek word κυριακόν, meaning the Lord's house; that is, a place dedicated to the Lord, in which believers meet for common worship. But the word used in the New Testament, to designate what we call the church, is *ecclesia*, assembly, and may denote either the whole body of Christian believers, (Matt. xvi, 18,) or a particular congregation of Christians, (Matt. xviii, 17.) The original meaning of *ecclesia* is a convoked assembly of the people, (Acts xix, 39,) and thus the Church of God is a congregation of men called out

from the world, that is, the chosen people of God, with whom he has made a covenant, his peculiar people. In this sense it may be said with Luther that there has never been a time when there was not a Church of God. Its foundation was laid immediately after the fall in the promise concerning the seed of the woman. Seth, who succeeded Abel, was the progenitor of the race which continued in the faith—"the children of God." After the flood Shem was ordained to be the progenitor of the people of God, and when idolatry penetrated even into his posterity, Abraham of the family of Shem received the divine call: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," with the promise that in his seed (that is, in Christ, Gal. iii, 16) all the families of the earth should be blessed. Abraham believed in the Lord and was obedient, so that God appeared again unto him, and said: "I am the Almighty God; walk before me and be thou perfect. And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant. . . . Thou shalt keep my covenant therefore, thou, and thy seed after thee." As a token of this covenant God instituted the circumcision, and the nation that sprang from the descendants of Isaac, the son of promise, became the people of the covenant, and was organized by Moses into the Church of the Old Dispensation—the type or shadow of the heavenly things of the New Covenant, (Jer. xxxi, 31; Heb. viii, 5.)]

222. Why was it necessary for the Christian Church to take the place of the Jewish Church?

Because the Jewish Church rejected the

promised Messiah when he came, and God had determined from the beginning that his true Church should be gathered from all nations.

[As soon as Christ, the promised Messiah, had come, and had fulfilled all that had been written of him, the blessings of the covenant of grace were to be offered to all nations. Hence the rite of circumcision, as the token of faith in the coming Messiah, now lost its significance, and in its stead Christ issued the command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you," (Matt. xviii, 19, 20.) The Jewish Church only ceased to be the Church of God by unbelief, as Paul (Rom. xi, 16–26) teaches us when he says that Israel, that is, the Jewish Church, with the exception of those who were broken off by their unbelief, constitutes the olive-tree into which the converted Gentiles were grafted as branches, and of the root and fatness of which they thus became partakers.]

223. In what way did Christ lay the foundation of his Church?

By calling and commissioning the apostles, by instituting the sacraments, and by establishing a ministry to whom he gave the promise: "Lo, I am with you alway, even unto the end of the world."

224. When was the Church of Christ inaugurated?

On the day of Pentecost, by the outpouring of the Holy Ghost upon the disciples of Jesus at Jerusalem.

225. Can the Church ever perish?

No, it is imperishable.

[When Peter, in answer to Christ's question, "Whom say ye that I am?" as the spokesman of his fellow-apostles, replied, "Thou art the Christ the Son of the living God," he thereby confessed Jesus Christ to be the true foundation and corner-stone of salvation, laid of God, (1 Cor. iii, 11; Acts iv, 11, 12; 1 Peter ii, 4; Eph. ii, 20.) Christ then addressed Peter as the representative of his fellow-disciples, in whose name he had made the confession, with the words: "And I say also unto thee, that thou art Peter, [that is, thou art rightly so-called in that thou confessest that I am the true rock,] and upon this rock, [that is, upon this rock confessed by thee, or upon such confession and upon the foundation of the Apostles confessing me to be the corner-stone,] I will build my Church, and *the gates of hell shall not prevail against it.*" If by this rock, not Christ himself, but the confessing Apostle is to be understood, then it must be referred not only to Simon Peter, but also to his fellow-apostles, as our Lord on other occasions, (Matt. xviii, 18; John xx, 23,) gave them the same authority to "bind and to loose" as was given to Simon Peter; moreover, Paul also speaks of believers as being built "*upon the foundation of the Apostles,* and the Prophets, Jesus Christ himself being the chief

corner-stone." It is equally self-evident that the promise given to Peter can not apply to his mere person, irrespective of his faith, as we see from the sharp reproof which the Lord administers to him shortly afterward, (Matt. xvi, 23.) In this connection should be explained as fully as possible the important passage of Scripture which forms the basis of the Roman Catholic Church.]

226. What are the essential marks of the Church of Christ?

[1]*Unity*, because Christ has founded only one Church through the apostles; [2]*Holiness*, because God requires holiness of his people; [3]*Universality*, because all nations are to be taken within its fold.

[1] John x, 16. And there shall be one fold and one Shepherd.

Rom. xii, 5. So we, being many, are one body in Christ, and every one members one of another.

Eph. iv, 4, 5. There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism.

[2] 1 Peter i, 15. But as he which hath called you is holy, so be ye holy in all manner of conversation.

1 Peter ii, 9. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.

[3] Matt. xxiv, 14. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

227. Are these marks of the Church of Christ already fully manifested?

No, the Church has not yet reached that perfection to which she shall attain.

Eph. iv, 13. Till we all come in unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

228. What is the Church of Christ called in her present state of development?

The Church militant.

229. What is meant by the Church triumphant?

The assembly of the redeemed in heaven, and also the Church on earth in her final victory and millennial glory.

Rev. vii, 9, 10. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

Rev. xxi, 2, 3. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

230. In what other light have we to regard the Church?

As the Church visible and the Church invisible.

231. What is meant by the visible Church?

The outward communion of those who have been baptized in the name of the triune God, and are joined together for the purpose of common worship.

232. Have the rules and usages of the Christian Church been as minutely prescribed by Christ and his Apostles as those of the Old Testament Church had been?

No, the Lord left this to the judgment of the believers of every nation and age, with the provision that nothing should be done contrary to that which the Apostles had fixed.

233. What is the mission of the Church on earth?

To lead unbelievers to Christ, to train up believers for heaven, and to expel from her fold all evil-doers.

234. What is the duty of all believers in Christ?

To confess him by union with some branch of his visible Church.

Acts ii, 47. And the Lord added to the Church daily such as should be saved.

235. Is it sufficient for our salvation to belong to the visible Church?

No, we must be living members of the body of Christ.

MATT. VII, 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

JOHN XV, 6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

236. What do you understand by the invisible Church?

The truly regenerate in all the different branches of the visible Church.

[The true children of God are one in Christ their common Head, notwithstanding the many differences in point of doctrine, usages, and Church government, giving proof of this unity by brotherly love and mutual intercession. They constitute together with the perfected saints the so-called invisible Church which the Holy Scripture honors with such names as "*the body of Christ, the fold of Christ, the bride of Christ, a temple and habitation of God, the house of God,*" etc. "The invisible Church," says Dr. Schaff, in his Catechism, "coincides with the *kingdom of God* or of *heaven* which is within us, (Rom. xiv, 7,) and is found within the various branches (confessions and denominations) of the visible Church, as the soul is contained in the body, or the kernel in the hull. Nevertheless, the invisible

Church is also visible as to its ordinances and its members who at the same time belong to the outward Church, true faith manifesting itself in profession and good works. In this respect the term *invisible* is not quite appropriate; but it was chosen in view of the fact that the Head of the Church is invisible, and that we are not always able to distinguish between the merely nominal Christians and those that are truly so."]

237. What are the benefits that are dispensed by the Church?

The preaching of the Word of God and the administration of the sacraments.

238. By whom was the preaching of the Word instituted?

By Jesus Christ, when he commissioned the Apostles to "preach the Gospel to every creature."

239. Who were the Apostles?

The first preachers of the Gospel, who, having seen the Lord Jesus,[1] and having been personally called by him, were commissioned to found his Church[2] and lay down the conditions of salvation.[3]

[1] 1 Cor. ix, 1. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord?

[2] Eph. ii, 20. Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

[4] MATT. XVIII, 18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

JOHN XX, 21–23. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

240. Did the extraordinary power vested in the Apostles descend to those who, after their decease, were called to the ministry?

No, it is evident from the nature of the case that the special power committed to the Apostles must have been limited to them.

241. What assurance have we that the same Gospel which Christ commissioned his Apostles to proclaim will continue to be preached till the end of the world?

The promise which Christ gave to his disciples: "Lo, I am with you alway, even unto the end of the world." Matt. xviii, 20.

242. Wherein may we discern the true followers of the Apostles in the ministry?

In that they hold fast to the doctrines laid down by the Apostles in the New

Testament, are thoroughly converted to God, and have received a divine call to the ministry.

243. What is the divine call to the ministry?

It is an act of the Holy Ghost inwardly moving him who is born again to enter the ministry for the glory of God, and the salvation of men.

Heb. v, 4. And no man taketh this honor unto himself, but he that is called of God, as was Aaron.

2 Cor. iii, 5, 6. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

244. How is the inward impression of a call to the ministry to be confirmed?

By the voice of the Church.

Acts xiii, 2, 3. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

245. What is due to a minister of the Gospel?

As the messenger of Christ he should be received with becoming respect and love.

1 THESS. v, 12, 13. Know them which labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake.

1 TIM. v, 17. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

HEB. XIII, 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

246. What ordinances has Christ commanded his Apostles and successors to administer in addition to the commission to preach the Gospel?

He commanded them to baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost; and to show forth his death in the Lord's Supper.

247. What are these two ordinances called?

The sacraments.

248. What is a sacrament?

The visible sign and pledge of the gracious covenant of God with man, instituted by Christ himself.

249. What ordinance in the Old Testament corresponds to the ordinance of baptism instituted by Christ?

The circumcision.

GEN. XVII, 7–10. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man-child among you shall be circumcised.

250. What did the circumcision signify?

It was an emblem of the inward purification which God required of his people.

DEUT. XXX, 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

[Compare Romans ii, 28, 29.]

251. What object was attained by the circumcision?

The Israelite was thereby incorporated into the body of God's people, pledged to keep the law, and thus made a partaker of the blessings of the covenant.

252. When did Christ institute the ordinance of Holy Baptism?

After his resurrection and shortly before his ascension.

253. By what words did he institute baptism?

By the words "Go ye therefore, and

teach all nations, baptizing them, [literally, make disciples of all nations by baptizing them] in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii, 19.

254. What is the visible sign in baptism?

Water applied to the body, in the name of the Father, and of the Son, and of the Holy Ghost.

[Whether the water is applied to the body by sprinkling, outpouring, or immersion is unessential. That the Greek word translated "baptize" does not exclusively mean to "immerse" we see from the passage, Mark vii, 4: "And when they [the Jews] come from market, except they *wash*, [in Greek, except they 'baptize themselves,'] they eat not." We also read in Luke xi, 38: "And when the Pharisee saw it, he marveled that he had not first *washed* [Greek, 'baptized himself'] before dinner." It is incredible that it was the custom of the Jews, before every meal, to immerse their persons, as also their articles of household furniture, and even their tables, or more properly the benches on which they reclined at their meals. There can be no doubt that the baptism of John and the Christian baptism were emblematical of purification. But when Isaiah (lii, 15) and Ezekiel (xxxvi, 25) proclaim the purification which the Messiah was to effect, they speak figuratively of a sprinkling and outpouring, not of an immersion. So also the baptism of the Holy Ghost (of which the baptism of water is an emblem) is not represented as an immersion of him who is to

be baptized into the Holy Ghost, but as an outpouring of the Holy Ghost *upon* him, (Acts ii, 16, 18, 33; x, 44–46; xi, 15, 16; Titus iii, 6.)]

255. What is the signification of this outward sign?

The baptism with water is the emblem of being born again of the Spirit, without which birth no one can see the kingdom of heaven.

256. What are the benefits of baptism?

He who receives the Christian baptism is thereby ingrafted into the Church of Christ, pledged to observe all that Christ has commanded, and entitled to a share in all the privileges of the Church.

257. What are the obligations which are laid upon you by Christian baptism?

My baptism requires me to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same and the carnal desires of the flesh; steadfastly to believe all that is contained in the Apostle's Creed, and obediently to keep God's commandments all the days of my life.

258. Do the Holy Scriptures give us authority for infant baptism?

Undoubtedly, for the command of Christ

to make disciples of all nations by baptizing them, includes young and old, and from his express declaration, "Forbid them [that is, little children] not, for of such is the kingdom of heaven," we may conclude that as the children under the Old Dispensation were incorporated into the Church by the rite of circumcision, so the children under the New Dispensation are to be ingrafted into the Church of Christ by the ordinance of baptism.

[The objection that infants should not be baptized because they are incapable of understanding and fulfilling the baptismal vow is of no weight; for the children that were circumcised on the eighth day were equally incapable of understanding and fulfilling the obligations of the Old Covenant to which they belonged. If infant baptism were contrary to the will of our Lord, he would have expressly forbidden it, inasmuch as it was enjoined in the Old Dispensation that infants should be ingrafted into the Church by circumcision. It is true that most of those who were baptized in the Apostolic Church were adults, because the Church could not originate with others than adults, and infant baptism presupposes Christian parents and Christian training. However, when we read of the apostles baptizing *whole families,* (Acts xvi, 15–33; 1 Cor. i, 16,) we may justly infer that little children were also baptized.]

259. What is due to baptized children?

A thorough instruction in the Christian religion, and such moral training as will fit them for full membership in the Church.

DEUT. VI, 6, 7. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

EPH. VI, 4. And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

260. Is any one saved by baptism alone?

By no means; no one can be saved except he be born of the Spirit.

JOHN III, 3. Except a man be born again, he can not see the kingdom of God.

261. What ordinance in the Old Testament corresponds to the supper which our Lord instituted on the evening before he laid down his life?

The eating of the Paschal Lamb, or the Passover.

1 COR. V, 7. For even Christ our Passover is sacrificed for us.

262. What was the meaning and design of the Passover?

It was to the Israelites a token of their

deliverance from the Egyptian bondage, and the sign and pledge of a continued personal share in the blessings of the Old Covenant.

(Let Exodus xii, 1–27, be read.)

263. With what words did our Lord institute the Sacrament of his Supper?

The Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, Drink ye all of it: this cup is the new testament in my blood, which is shed for many for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.

(See 1 Cor. xi, 23–25, and Matt. xxvi, 27, 28.)

264. What are the emblems under which the blessings of the New Covenant of grace are offered to us in the Lord's Supper?

Bread and Wine.

265. In what sense does the communicant, by partaking of the consecrated elements of bread

and wine, partake of the body and the blood of our Lord and Savior Jesus Christ?

Not literally, but after a heavenly and spiritual manner through faith.

JOHN VI, 63. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

JOHN VI, 47. Verily, verily I say unto you, He that believeth on me hath everlasting life.

JOHN VI, 54. Whoso *eateth my flesh and drinketh my blood*, hath eternal life; and I will raise him up at the last day.

266. What, then, is the meaning and design of the Lord's Supper?

It is to the believer not only a memorial of the suffering and death of the Lord Jesus Christ, but a sign and pledge of a continued, personal share in all the fruits of the atonement

LUKE XXII, 19. This do in *remembrance* of me.

1 COR. XI, 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

1 COR. X, 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

JOHN VI, 56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

267. What other signification has the Lord's Supper?

It shows forth that brotherly love which believers, as members of one body under one head, are to cherish toward each other.

1 Cor. x, 17. For we being many are one bread, and one body: for we are all partakers of that one bread.

268. Do all those who partake of the consecrated elements of the Holy Communion receive a pledge of their personal interest in the merits of Christ?

No; many eat and drink damnation to themselves, because they eat and drink unworthily, not discerning the Lord's body.

1 Cor. xi, 27, 29. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

269. What is the duty of those who come to the Lord's table?

To examine themselves whether they be in peace with all men, and sincerely to repent of all their sins, firmly resolved to lead a new life, putting their whole trust in Christ, and hungering and thirsting after his grace.

1 Cor. xi, 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

2 Cor. xiii, 5. Examine yourselves, whether ye be in the faith; prove your own selves.

Matt. v, 24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Matt. v, 6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

270. What must we do when, after a close self-examination, we find ourselves lacking in that which God requires of us?

We should earnestly and without delay seek the grace which we need in the use of the divinely ordained means.

271. Who may and ought to come to the Lord's Supper?

All who have been baptized, believe in Christ with the heart, and are members of some branch of the Church.

272. Do not professors of the religion of Christ commit a great wrong in neglecting to show forth the death of their Savior in the Holy Communion?

Most certainly; for they are guilty of the greatest ingratitude toward God, who offers them so high a privilege; they transgress the express command of Christ.

"Do this in remembrance of me;" and they fail to proclaim their communion with the body of Christ.

CHAPTER VIII.

OF SALVATION: ITS EXTENT, FRUITS, AND CONDITIONS.

273. Did Christ die for all men?

Yes, by the grace of God he tasted death for every man. Heb. ii, 9.

1 Tim. ii, 6. Who gave himself a ransom for all. John iii, 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

274. Are children lost who die before they are able to believe on Jesus Christ?

By no means; for our Savior, speaking of little children, says: "Of such is the kingdom of heaven." Matt. xix, 14.

275. What do you understand by election unto salvation as taught in Holy Writ?

The eternal purpose of God, according

to which he has appointed no man to wrath, but to obtain salvation by our Lord Jesus Christ. 1 Thess. v, 9.

1 Tim. ii, 4. Who will have all men to be saved, and to come unto the knowledge of the truth.

Eph. i, 4. According as he hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love.

276. Will, then, all men be saved?

Alas, no.

Matt. vii, 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

277. Why are all men not saved?

Because there are but few who are willing to walk in the way of salvation which is laid down by God.

Matt. vii, 13. 14. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

John v, 40. And ye will not come to me, that ye might have life.

John xiv, 6. Jesus saith unto him, I am the way,

the truth, and the life: no man cometh unto the Father, but by me.

278. What is the first step in the way of salvation?

The gracious call of God to the sinner.

(See the parable of the invitation to the great supper. Matt. xxii, 1-14; Luke xiv, 16-24.)

Matt. xi, 28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

279. What does the gracious call of God require of the sinner?

Repentance toward God and faith in the Lord Jesus Christ.

Acts xx, 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

280. What is the literal meaning of the Greek word translated "repentance?"

Change of mind.

281. In what does this change of mind consist?

In this, that with sorrow and shame we acknowledge our sins, and forsaking them turn unto God.

Jer. iii, 13. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.

Psalm li, 3. For I acknowledge my transgressions: and my sin is ever before me.

2 Cor. vii, 9, 10. Ye were made sorry after a godly manner. Godly sorrow worketh repentance to salvation not to be repented of.

Isaiah lv, 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon

Prov. xxviii, 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

Jer. xxxv, 15. Return ye now every man from his evil way, and amend your doings.

[Examples of true repentance are the prodigal son, Luke xv, 18–21; the publican in the temple, Luke xviii, 13; Zaccheus, Luke xix, 1–10; the penitent thief, Luke xxiii, 40–43. Instances of false repentance, dreading only the consequences of sin, and not turning to God for mercy, are Cain, Gen. iv, 13; Pharaoh, Exodus x, 16, 17; Saul, 1 Sam. xv, 10; Ahab, 1 Kings xxi, 25–29; and Judas Iscariot, Matt. xxvii, 3–5.]

282. What is it to believe in Jesus Christ?

To believe in the Lord Jesus Christ is to believe that he alone can save us.

Acts iv, 11. For there is none other name under heaven given among men whereby we must be saved.

John i, 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

PHIL. III, 9. Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

283. What does true faith embrace?

A knowledge of Christ,[1] a hearty acceptance of his word,[2] and a full trust in his grace.[3]

[1] JOHN XVII, 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

[2] 1 THESS. II, 13. When ye received the word of God which ye heard of us, ye received it not as the word of man, but (as it is in truth) the word of God.

[3] HEB. XI, 1. Now faith is the substance of things hoped for, the evidence of things not seen.

284. Can we of ourselves and in our own strength repent and believe in Jesus Christ?

No; the power is given by God.

EPH. II, 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

ACTS V, 31. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

285. How can you know that you have a saving faith in Jesus Christ?

"He that believeth on the Son of God

hath the witness in himself." 1 John v, 10.

286. What is this witness?

"The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. viii, 16.

Gal. iv, 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

287. What do we obtain through faith?

Justification.

Rom. iii, 28. Therefore we conclude that a man is justified by faith without the deeds of the law.

Rom. x, 4. For Christ is the end of the law for righteousness to every one that believeth.

288. What do you understand by justification?

That act of God by which he freely pardons all our sins for Christ's sake.

Rom. iv, 7, 8. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.

289. What is the effect of justification upon the heart?

That we have peace with God.

Rom. v, 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

290. What is the outward evidence of a justifying faith?

Good works.

GAL. II, 17. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

GAL. V, 6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

JAMES II, 26. For as the body without the spirit is dead, so faith without works is dead also.

291. What is wrought in us simultaneously with justification?

Regeneration.

292. What is regeneration?

The great change wrought in the soul when God renews it in Christ Jesus after his own image, whereby we become the children of God.

JAMES I, 18. Of his own will begat he us with the word of truth.

2 COR. V, 17. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

EPH. IV, 24. Put on the new man, which after God is created in righteousness and true holiness.

293. What other word is used to denote the great change of heart which every sinner must experience in order to reach heaven?

The word *conversion*, indicating the part which man must perform in distinction from *regeneration*, which is the act of God alone.

ACTS III, 19. Repent ye therefore, and be converted, that your sins may be blotted out.

294. What is sanctification?

Sanctification is that act of Divine grace, whereby we are made holy.

1 THESS. V, 23. The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

2 COR. VII, 1. Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

EPH. I, 4; COL. I, 22; HEB. XIII, 12.

295. Can and ought a child of God to be cleansed from all sin in this life?

Yes; the divine command is, "Be ye holy for I am holy;" with the promise that "if we confess our sins, he will cleanse us from all unrighteousness." 1 John i, 9

1 THESS. IV, 3. For this is the will of God, even your sanctification.

1 John i, 7. The blood of Jesus Christ his Son cleanseth us from all sin.

296. In what does Christian perfection consist?

Neither in knowledge nor in the full restoration of those powers of body and mind which Adam possessed before the fall; but in loving God with all our heart, with all our soul, with all our mind, and with all our strength, and our neighbor as ourself.

Mark xii, 30, 31.

297. What do you understand by glorification?

The completion of God's work of grace at the second coming of Christ, when we shall see him in his glory and shall be like him.

Rom. viii, 30. Whom he justified, them he also glorified.

Col. iii, 4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

1 John iii, 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

298. Is it possible for a child of God to fall from grace so as to be eternally lost?

Yes, for even the Apostle Paul found it necessary to be on his guard, lest after

having preached to others he himself should be a castaway. 1 Cor. ix, 27.

1 Cor. x, 12. Wherefore let him that thinketh he standeth take heed lest he fall.

Heb. iv, 1. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

299. What is our consolation while we watch and pray and fight the good fight of faith?

The promise that he which hath begun a good work in us will perform it until the day of Christ. Phil. i, 6.

John x, 27, 28. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

300. What is indispensably necessary on our part in order to enter the way of salvation and continue therein to the end?

Prayer.

301. What is prayer?

The uplifting of the heart and voice to God.

Psalm xix, 14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

302. Can we in our own strength lift up our heart to God and address him?

No; we need the aid of the Holy Spirit, which our Heavenly Father will give to all that ask him for it.

303. Why must we pray in Christ's name?

Because as sinners we have no right to appear before God, and prayer in our own name would be utterly worthless.

304. What does prayer embrace?

Supplication, intercession, adoration, and thanksgiving.

305. Is there any particular place to which acceptable prayer is confined?

No, we may and ought to pray everywhere; not only in the house of God, but with our families, and in secret.

306. When ought we to pray?

We should at all times be in a prayerful spirit; and offer up oral prayer morning and evening, and at every meal.

1 THESS. v, 17. Pray without ceasing.

DAN. VI, 10. Daniel kneeled upon his knees three times a day, and prayed, and gave thanks before his God.

PSALM XCII, 1, 2. It is a good thing to give thanks

unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night.

1 Tim. iv, 4, 5. For every creature of God is good, and not to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God and prayer.

307. How ought we to pray?

Reverently and humbly, as in the presence of Almighty God; yet firmly trusting that we shall be heard in all that we ask in Christ's name; wrestling for an answer, but in a spirit of resignation to the divine will; devoutly thanking God for all his benefits, and especially praising him for having revealed to us his name.

308. Which is the best pattern of prayer for the Christian believer?

The prayer which our Savior himself taught his disciples.

309. What is the invocation with which the Lord's prayer begins?

Our Father which art in heaven.

310. Why do we call God Father?

Because he created us in his image, and reveals himself to us as our reconciled Father in Christ Jesus.

311. Why do we pray "Our Father" and not "My Father?"

Because we ought not only to pray for ourselves but for all the children of God, and because it is the will of God that all men should become his children.

312. Why do you add "which art in heaven?"

Lest while I draw near to God in the confidence of a child, I should lack that reverence which is due to God's heavenly majesty.

313. What is the first petition in the Lord's prayer?

Hallowed be thy name.

314. What is meant by this petition?

The name of God, indeed, is in itself holy; but here we pray that it may be *treated* as holy by us and by all men.

[Compare what is said in the third commandment.]

315. What is the second petition?

Thy kingdom come.

316. What do you understand by this kingdom?

The kingdom of grace on earth.

317. Why should we continue to pray for the coming of the kingdom of God, since it has already come in Christ?

Because there is so great a portion of

the human family to whom the Gospel of the kingdom has not yet been preached and because even those who have been born into this kingdom need to experience more of its power and glory.

318. Why is the coming of this kingdom of so much importance?

Because if men are not under the gracious reign of God, they are under the dominion of sin and the devil.

319. What is the third petition?

Thy will be done on earth as it is in heaven.

320. What is meant by this petition?

We pray that we and all men may renounce whatever is contrary to God's holy will, and cheerfully obey him, even as the holy angels and saints in heaven obey him.

[It should be observed that in this petition we pray for the removal of every thing which hinders the hallowing of the name of God and the coming of his kingdom.]

321. What is the fourth petition?

Give us this day our daily bread.

322. What is meant by our daily bread?

All that belongs to our sustenance in this life.

323. Why are we to pray for our daily bread, since we are still to earn it by our own labor?

Because it is only from God that we receive health and strength to work, and need his blessing upon our work.

324. But why do we say "our" daily bread?

Because we should not depend for daily bread upon the labor of our fellow-men, but earn it ourselves honestly, under the blessing of God.

325. Why do we say "this day give us our daily bread?"

Because we should ask God day by day for that which we need.

326. Why do we say "give us," and not "give me?"

Because as children of a common Father we should lay before Him the wants of each other.

327. What is the fifth petition?

And forgive us our debts as we forgive our debtors.

328. Who has a right thus to pray for remission of sins?

Only the truly penitent, who by the renewing grace of God can heartily forgive his neighbor.

[In order not to misunderstand or misapply this petition, we should keep in mind what is implied in justification, the condition of which excludes the wanton utterance of the petition by an unrepenting sinner. Two things lie at the foundation of the *fifth* petition: first, gratitude for the forgiveness which we have received from God, and, second, a consciousness that we shall forfeit the same if we ourselves are unforgiving. It should also be observed that the words "forgive *us*" are intercessory, and the expression "as we forgive" is a mutual vow, which, if kept, will have the most blessed consequences.]

329. Why must even the children of God pray daily for the forgiveness of their debts?

Because not being able fully to satisfy all the demands of the law of God as given to Adam before the fall, they need the atoning blood of Christ for the least omission, as well as for the manifold defects of their good works.

330. What does he pray for who utters this petition and yet does not forgive his neighbor?

He prays, in effect, that God may do unto him as he does unto his neighbor, and hence the precious petition is transformed into a terrible curse upon himself.

331. What is the sixth petition?

And lead us not into temptation.

332. Are we then tempted of God?

God himself tempts no one to do evil, but he permits us to be tempted of the world, the flesh, and the devil.

333. What do we then pray for in this petition?

That it may please God not to suffer us to fall into such temptation as we can not overcome, and graciously to sustain us in those trials which he may send upon us.

[Two things are necessary to constitute a temptation: first, an opportunity to commit sin, and, second, an incentive from the world, the flesh, or the devil to make use of the opportunity given. We therefore pray (1) that God may preserve us from such circumstances and conditions by which we might be mostly endangered; and (2) that he may implant within us such love and such holy fear toward him that the incentive to sin shall be repelled by the affections and the will.]

334. What do we confess and promise in this petition?

We confess our great danger of falling into sin, and, conscious of our weakness, promise not only to overcome temptation by the use of the appointed means, but also to avoid the opportunities to sin.

335. What is the seventh petition?

But deliver us from evil.

336. What is meant by this petition?

That God may deliver us from the greatest of all evils, sin, and at last, by taking us to himself, from all of its effects, such as misery, want, sickness, pain and death.

[This last petition expresses the idea that although sin may be forgiven, and temptation avoided or overcome, this earth can not take the place of heaven, and that we will, therefore, always have left a longing in our hearts for final and complete redemption. We may indeed include in this petition the deliverance from the ills of this life, but heaven only is the true resting-place for the Christian heart.]

337. What is the doxology at the close of the Lord's Prayer?

For thine is the kingdom, and the power, and the glory forever. Amen.

338. What do we hereby say?

That God is both able and willing to give us all that is good, and that to him belongs all the honor, glory, praise, and thanksgiving, forever and ever.

[All our supplications should end in the praise of God; but this doxology points out also the ground upon which the answer to our petitions rests. This is indicated by the word "for." As the kingdom is his, he will let it come; as the power is his, he is able to strengthen us and help us to hallow his name, to do his will, to forgive our neighbor, to overcome

temptation, to earn our daily bread, and to bear the ills of life. His is the glory, and to answer this prayer can but glorify his name.]

339. What do we declare by saying Amen?

We express thereby our assurance that these petitions are pleasing to God and will be heard, for he himself has taught us so to pray and promised to answer our prayers.

CHAPTER IX.

OF DEATH AND THE RESURRECTION, FINAL JUDGMENT, AND THE ETERNAL WORLD.

340. What is death?

It is the separation of the soul from the body.

341. Must all men die?

All men shall taste death excepting those believers who shall be alive when Christ shall come to judge the world.

Heb. ix, 27. And as it is appointed unto men once to die, but after this the judgment.

342. Why has death no terror for true believers?

Because sin, which is the sting of death,

has been taken away from them, and Christ has become their life.

1 Cor. xv, 54–57. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Phil. i, 21. For to me to live is Christ, and to die is gain.

Rom. xiv, 8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.

343. What becomes of the body after death?

It returns to dust, of which it is.

Eccl. iii, 20. All go unto *one* place; all are of the dust, and all turn to dust again.

344. What becomes of the soul upon its separation from the body?

It enters the abode appointed by its Maker and Judge, and there awaits its reunion with the body.

Eccl. xii, 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

345. To what abode will the souls of the wicked be assigned?

To a place of pain and torment.

Luke xvi, 23, 24. And in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

346. Where will the souls of the faithful be?

They will be at rest with Christ their Lord.

Rev. xiv, 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that may rest from their labors; and their works do follow them.

2 Cor. v, 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

Phil. i, 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

Luke xxiii, 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

347. Will the body always remain in corruption?

No; as from the decaying seed a new plant springs up, so from the dissolved parts of the earthly body God by his

almighty power will bring forth a new and incorruptible body, with which the soul shall forever be united.

1 Cor. xv, 42. It is sown in corruption, it is raised in incorruption.

1 Cor. xv, 36–38. Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body.

Job xix, 25, 26. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.

[In the resurrection every one will receive again his own body which he had on earth, but not in its former gross, earthly condition, for this would be entirely unfit for the spiritual world. For the Apostle says, "Flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption."]

348. How will the resurrection body of the righteous be distinguished from that of the ungodly?

The body of either will correspond to the condition of the soul; that of the righteous will be like the glorified body of Christ, fitted for the delights of heaven (*a*), but the body of the ungodly

will be an abomination, fitted for the torments and anguish of hell (*b*).

(*a*) PHIL. III, 20, 21. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body.

1 COR. XV, 43. It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power.

GAL. VI, 7, 8. Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

(*b*) ISAIAH LXVI, 24. Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

349. Will, then, the wicked be raised up again as well as the righteous?

Yea, verily; for there shall be a resurrection of the dead, both of the just and the unjust. Acts xxiv, 15.

JOHN V, 28, 29. The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

DAN. XII, 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

350. When shall the dead arise?

When Jesus, who was seen of his disciples ascending into heaven, shall again be seen by all eyes descending from heaven in glory to complete his work of redemption.

351. Has God revealed to us in his Word the day of the second coming of Christ?

No; although various signs will precede His second advent, yet His day will come as a thief in the night. 1 Thess. v, 2.

MATT. XXIV, 36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

352. Who will rise from the dead first?

They that are Christ's.

1 COR. XV, 22, 23. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming.

1 THESS. IV, 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

353. But how will it be with those who shall then be alive?

They shall not die, but their bodies shall be changed.

1 Cor. xv, 51, 52. Behold, I show you a mystery, We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

354. What will take place after the resurrection of the dead?

The last and general judgment upon all apostate angels and unrenewed men by the Lord Jesus Christ, who, having come in the flesh to save the world, is ordained by the Father to judge the same.

John v, 22, 27. For the Father judgeth no man, but hath committed all judgment unto the Son. And hath given him authority to execute judgment also, because he is the Son of man.

Acts xvii, 31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Matt. xxv, 31, 32. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and

before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats

MATT. XVI, 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

2 COR. V, 10. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

JUDE, 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

355. Shall they that are Christ's appear with the ungodly before the bar of God?

No; at their glorious resurrection, which precedes that of the wicked, they will be acknowledged by their Lord as his own, and themselves take a part in the judgment.

MATT. XXV, 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

JOHN V, 24. Verily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

1 Cor. vi, 2, 3. Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?

Matt. xix, 28. Verily I say unto you, That ye which have followed me, in the regeneration, [that is, the renewal and transformation of this creation: see question 362,] when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

356. Whom will the Lord use as ministers to execute judgment?

The holy angels.

Matt. xiii, 41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

Matt. xxiv, 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

357. By what rule shall men be judged?

According to the measure of light and grace which shall have been offered to every man, be it through the law written in the human heart or through the revealed Word of God.

Rom. ii, 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which shew the work of the law writ-

ten in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

John v, 45. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

John xii, 48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Luke xii, 47, 48. And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given of him shall be much required; and to whom men have committed much, of him they will ask more.

358. What will become of the devil and his angels?

They shall be cast into the lake of fire and brimstone, and tormented forever and ever. Rev. xx, 10.

359. What will be done with the ungodly?

They shall die the second death; that is, be banished forever from God, the source of blessedness, and shall suffer pain and torment through all eternity in common with the devil and his angels.

2 THESS. I, 7–9. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

MATT. XXII, 13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

MATT. XXV, 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

REV. XXI, 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

MARK IX, 47, 48. And if thine eye offend thee pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched.

360. Are there different degrees of suffering in hell?

Yes; even as there are different degrees of glory in heaven.

MATT. XI, 24. But I say unto you, That it shall be

more tolerable for the land of Sodom in the day of judgment, than for thee.

[As the righteous will be rewarded according to their works, which are the fruits of faith, so will God render unto the wicked according to their works, which are the fruits of unbelief.]

361. What will be the closing act in the judgment of the world?

God will destroy with fire the world, polluted by the fall of men and angels, and create a new earth and a new heaven.

2 Peter iii, 10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Rev. xx, 11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

2 Peter iii, 13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

[Just as the once vile bodies of the redeemed shall be made glorious at the last day, so will this world, at present in the bondage of corruption, be renewed and glorified on the day of judgment for the eternal abode of redeemed and glorified humanity. For this glorious transformation waiteth the whole crea-

tion. ("For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God," Rom. viii, 19–21.) This new earth, refulgent with celestial glory, is described in the Revelation of St. John as the *New Jerusalem*: "And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away," Rev. xxi, 2–4. Compare verses 22, 23; and v, 9, 10.]

362. What should we be moved to do in view of that which awaits us in the world to come?

We should be moved without delay to seek that change of heart without which we can not see the kingdom of God, and, after having obtained it, to press toward the mark for the prize of the high calling of God in Christ Jesus, bearing with patience the cross and rejoicing in hope of the glory of God.

2 PETER III, 11, 14. Seeing then that all these things

shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? . . Wherefore, beloved, seeing that ye look for such things, [that is, a new heaven and a new earth,] be diligent that ye may be found of him in peace, without spot and blameless.

2 Cor. iv, 17, 18. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

2 Cor. vii, 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Phil. ii, 12. Work out your own salvation with fear and trembling.

1 John ii, 28. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

Col. iii, 1–4. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

363. What, then, is the sum and substance of religion?

To be in blessed union with God the Father, the Son, and the Holy Spirit, in time and in eternity.

This blessing may God, in his mercy, grant us through Jesus Christ our Lord! Amen.

THE END.

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